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Editor : **S. C. Pathak**

Vedic Teachings

॥ मन्त्र ॥

ओ३म्—अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥
(यजु: ४०.१६)

OM—Agne Naya Supatha Raye Asman Vishvani Deva Vayunani Vidvan.
Yuyo-Dhyasmajjuhu-Ranameno Bhuyishthan te Nama Uktim Vidhema..
(Vaju 40.16)

Meanings in Prose Order : (AGNE DEVA) O Supreme guide and Self-effulgent Lord, Thou art (VIDVAN) Treasure of (VISHVANI) entire (VAYUNANI) knowledge. (ASMAN NAYA) Lead us (SUPATHA) on the sublime righteous path (RAYE) for the attainment of worldly prosperity and salvation. (ASMAN YUYODHI) Free us from (JUHURANAM) devious and (ENAH) sinful activities. We (UKTIM VIDHEM) offer our (BHUYISHTHAM) profound (NAMAH) salutation to (TE) thee.

Exposition : The path of life is full of upheavals, blooms and glooms, turns and twists, our knowledge is limited and visualisation is restricted. While standing on the crossroads of life even talented people are bewildered in search of virtuous path, what to say about ordinary people.

Whenever we are at the brink of misleading ourselves, let us remember at that time that Almighty Lord is the embodiment of knowledge and source of light and He is besides us to guide and He will always meet us at the point of need. If we are ready to listen to Him, His guidancc can turn us away from the wrong path.

Life is an invaluable gift of God, it must be our sincere effort to respect this gift. Undoubtedly, everyone neither bothers to lead his life virtuously nor has the keen desire to follow the path of righteousness, but the beauty of this prayer is that a devotee is eager to lead a life on righteous path and praying to the Lord to help him to follow the noble path.

Hymn says, 'God is enlightened, whatever we contemplate in our minds. The thought of this realisation would not only avert us from indulging ourselves into the ignoble path but it will not allow us to meditate evil thoughts. In the words of this Hymn, the sublime path is through which we can attain worldly prosperity and spiritual salvation.

Further Hymn expresses—O Lord ! free us from devious sins. Sins are committed in a state of ignorance or under the influence of impressions or when a person shuts his eyes due to selfish motives. How impressions effect person's mind, Duryodhana revealed the core of the problem to Lord Krishna in Maha-bharata 'I am fully enlightened with the merits of the path of righteousness but my inclination is not towards it. I know the the demerits of unrighteousness but am unable to restrain myself. Virtually, I have become the prisoner of my impressions and I am forcibly dragged by them.' Obviously this becomes the situation of those people who allow the impressions to overpower them and don't work hard enough or cannot abandon the greed to resist the influence of impressions.

Generally, we feel humble and thankful towards a person who does a favour to us, sometimes that favour is turned into an everlasting memory. God has bestowed upon us with excellent gifts. The value of these gifts can easily be understood by asking a blind person—the value of the eyes, a dumb—the value of speech. The best way of thanking God Almighty is a simple prayer with the sense of gratitude and spirit of humble dedication. This is what a devotee has offered in this Hymn. This is the only secret to approach the Lord.

By Krishan Chopra, M. A.
Arya Samaj (West Midlands) U.K.

Editorial

Enjoyment without attachment.

Isavasya Upanishad is one of the shortest and the most magnificient of the Upanishads. Gandhiji used to say that even if all the scriptures are lost, the first verse of this Upanishad is sufficient to guide us to peace and joy.

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ।।

Enjoy by giving up. Don't try to grab, because whatever you possess or try to gain is not yours. The implication is that what we consider as our own possessions really belong to God. It is only through his grace that we can achieve anything or acquire anything. So it becomes our duty to share whatever we have with others who are also in need of it.

This verse ordains, "O Man ! you enjoy the worldly possessions bestowed upon you by God; but that should be done strictly in accordance with the tenets of your religion (Dharma), eschewing all unjust actions, and with the fear of Almighty in your heart that He is watching all your actions at all times. Therefore, don't be greedy and amass wealth and property which may be beyond your own needs. If you collect it by ten hands then distribute it by a thousand hands to those who may also stand in need of it. Only thus you will experience the enjoyment of your soul and attain eternal bliss."

If all men in this world take the pledge to act according to the dictum enshrined in the above verse, then we don't have to search for a heaven elsewhere; since it will only be here, it will be here, it will be here alone on this earth.

S. C. Pathak

Gems from the Vedas

MAN—SPIRITUAL OR MASS OF MATTER

The Vedic Mantras says :

STUTA MAYA VARADA VEDA MAATA......O Ye Mother of Wisdom, the embodiment of warmth and affection, kindly bestow upon us purity, nobility and consciousness so that we may become dvijas (twice born). Do endow in our possession long life, vitality, progeny comfort, fame, security, peace and perfect stillness of mind. In Thy abode do I seek refuge, Ye Mother. Do grant unto me the nectar of deathlessness.

VEDA METAM PURUSHAM MAHANTAM......Y : 31-15 There is only one way which helps man to win over death ; know and have firm faith in God—the universal entity PURUSHA who like the radiant sun is self-illumined : an embodiment of LIGHT which is within as well as without in innumerable forms of this universe.

YA AATMADAA BALADAA YASYA VISVA UPAASATE......He is the the giver of knowledge of self and bestower of strength. He is meditatad upon by all the learned and is their inspiration. His shelter is salvation and getting away from Him is DEATH (DECAY). May we contemplate on that Blissful Divinity with devotion.

ATOM AND ATMA

There is close resemblance between the Universe and God, between the body and the soul and between energy and the smallest particle of matter (atom). The natural pattern is conceived to have a designer—The Great Universal Artist or Scientist—the great Universal Power to whom the Vedas 'kasmai deva havisha vidhema.' How does this knowledge help us ? The great creator has produced all these things for the happiness of the atma (soul). He has given you the organs so that He can be reached. You are not essentially the body : it is a ladder of life ; it is a vehicle under the control of the driver (soul). Man must understand the checks and balances in his own vehicle. Without this knowledge he has no control when the vehicle takes control of him and the end result is that he is no longer in his perfect senses.

MIND OVER MATTER

Mind is matter ; it is the control centre of the material body. The soul is the only spiritual entity which links up with God. The Vedas talk about the Soul holding the reins of the horses (senses) and not allow it to run away with the driver. What the spiritual body thinks of that the material body will achieve, but this is not always the case as we have the reverse of this operation also. What the mind sets on that will it achieve. The mind sets on matter, bring all the transitory pleasures and pains on the

body. The diseases of mind—immorality, injustice, violence, hypocrisy, egoism etc. are referred to by the Vedas as impurities. In the Havan Yajna we take achmaans to remove these impurites from our mind and give us the coolness of water A sick mind makes a sick body. Some of the diseases rooted in our minds become incurable and this is also true that a mind spiritually strong can get rid the body of any physical sickness. The Gita also makes references to man being his own cause of destruction. You yourself are responsible for what you are. We do not have to blame the stars and moon for this.

SOUL FORCE

The Vedas talk about Atma Bal or Atma Shakti—the invisible Power to make the Soul a great-entity refers to the PURUSHA in the Mantras. The reason for prayers is not to ask God to give us the material things of life. Christian says 'Give us this day our daily bread. . .' which means give us a daily dose of this spiritual power. The Mantras have invisible power. The Aryas repeat the sandhya Mantras two times perday. The Gayatri Mantra is repeated for Universal peace and brotherhood. It is said that the Rishis repeated the Gayatri Mantra 1000 times daily. In ancient times this is how the Vedic Rishis controlled their minds. From the Sandhya Upaasna Mantras, sage Patanjali devised the Yog Sutras. Today Yoga is widespread and various sects have devised their own method of mind control or body control.

When the soul shines through the body, then it is evidenced on the face. The face of a mahatma reflects beauty, serenity and wisdom. It generates happiness and joy. The rishis have always been fearful of the mind being wholly engrossed in matter. Rawana, Kansa, Hitler and Idi Amin are products of a mind engrossed in the material pleasures of the world. They brought untold misery to billions of human kind. On the other hand developed souls like Jesus, Krishna, Rama, Dayanand and Gandhi still live in the hearts of mankind despite they are no longer in the world.

ATMA HATYA

The Yajur Ved says :

ISHA VASYA MIDAM SARVAM......By one Supreme Ruler is this Universe pervaded, even every world in the whole circle of Nature. Enjoy PURE DELIGHT, O Man by abandoning all thoughts of this perishable world and covet not the wealth of any creature existing.

KURVANHEY KARMANI JIJI VESHCHAT GWAM SAMAH.........Aspire then O Man to live by virtuous deeds for a hundred years, in peace with thy neighbours. Thus alone, and not otherwise, will. thy deeds not influence thee.

Failing to do so the Vedas further say : ASURYA NAAM TE LOKA ANDHEN TAMASA VRITTA, TAMASTE PRATIYAPI GACCHANTI YEKE CHATMANO JANA.

To those regions where evil spirits dwell and utter darkness prevails, surely go after DEATH, all such men who destroy the purity of their own souls.

The Vedas in several places have warned man not to destroy the soul (atma hatya). The body is the mandir and the soul is the priest. When we 'destroy' the soul by distracting its path we close the road to self-realisation and self-consciousness.

O MAN, COME TO THY SENSES

It is the call of the Vedas : O Man come to thy senses. Enjoy life by using the material things around you for the promotion of your welfare and not to allow these petty things to control thyself. Your wife, family, house and money are only lent to you for a shot time. When the time comes they become useless. The song from WAKT says 'Agay bhee jane na tum ; peechay bhee jane na tum..., The Soul links itself to God through Upaasana (meditation). Yoga is the secret of tying the bonds with the Almighty God. Yoga is a medicine of the mind ; once the mind is under control, the whole body is under control. With a controlled mind, you can create wonders. You control your own world. The great wonders or miracles performed by Dayanand or Mahatma Gandhi were due to yoga—control of the mind and body.

NEED FOR YOGA & MEDITATION

In the West the aim of life is to 'eat drink and be merry' for tomorrow never comes. This is a short-sighted view of life. The soul is everlasting and eternal and is as old as the rocks. It requires experience from age to age but it falls and rises and the knowledge of its past must be brought back by an instrument and that instrument is Yoga. Haatha Yoga is mere body culture ; there are seven more stages in Yoga.

An Urdu Poet has said most beautifully :

DUNIYA ME HU DUNIYA KA TALABGAR NAHEE HU

BAZAR ME GUJARA HU, KHARIDAAR NAHEE HU.

I am in this world yet I do not try to posses it. I am in the market, yet—I do not buy in the market.

'Kamal panee me ; panee ke mohe na.' The lotus flower has its root in the mud yet it lives above the water. When the lotus leaf gets more water than it needs it throws off its excess load. This is how we learn from the natural things around us. Sant Kabir has also assisted in finding the paved path for us, He says :

Chor de ye jamela, juthe jag ka,

Kaha gaye Kabir

Satya naam OM Prabhu ka sumiran kare.

Leave the worle aside and false rites, and meditate on the name of God-OM.

(From the Guyana Arya Pratinidhi Sabha Newsletter)

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Letters to the Editor

Dear Mr. Editor,

Subject : Future of secularism in India.

One of the principles enshrined in our Constitution is—secularism. But, we still do not know whether there is secularism anywhere in India, and whether there is any future of secularism in our country.

And because there is no secularism in India, we are still not able by bridge the communal divide. Organised violence has become a way of life. Communal riots which recently took place in Allahabad and Ahmedabad can be cited as perfect studies in such organised violence. The following excerpts from the statement given to the Lucknow police by Urfi, Uzer and Shammi after their arrest on June 25, 1986, corroborate our belief.

"We were engaged in bomb manufacture ever after February 14, protest day against unlocking of Babri Masjid—Ram Janmabhoomi. The decision of the 'big men' were conveyed to us through Zakir. We were given all help and we continued making bombs......made about 1000 and distributed them in Colonies......the 'big men' told us that they were to be used against the PAC and Hindus, when the right time comes." (Illustrated Weekly, July 27, 1986).

The communal scenario in Ahmedabad has been further complicated by the emergence of many well-trained and motivated Pakistani spies, who succeeded in setting off a chain reaction against local Hindus. These spies, who come ostensibly on a visit to meet 'friends and relatives' in Ahmedabad, have been associated with communal riots in Ahmedabad for a very long time, according to intelligence agencies.

Communal passions are at an all time high in Ahmedabad and many places of U. P. The weekly congregations in masjids have deeply affected the feelings among the Hindus and the communal divide is apparent at all levels of the body politic. Nearly all political parties are engaged in a myopic bid to woo the electorates by fanning communal passions, and leading mobs during the riots.

Political sagacity of the highest order is required to crush the fundamentalists. Or, there will be no future left for secularism in India.

Yours faithfully,

Sadajiwat Lal

A Guide to Truth

By—Shri Dhanwantar Singh

Names of God—

The most sacred name of God is (AUM). The words like Agni, Indra and Others mean God at the time of prayers and religious ceremonies, but they also mean other things of the world, but (AUM) is the name of God only.

Meaning of every word is determined by the circumstances. For example the Sanskrit word (SAINDHAW) means bo h horse and salt. At the time of journey it means horse and in the kitchen it means salt. Similarly many a words mean both God and other things. Just as God being friend of all is called (MITRA). So God has many names by virtue of his various qualities. In the world names of people are generally to recognise them and irrelevant, like Karnail Singh, Jarnail Singh although these men may be businessmen. But such is not the case with the names of God. No name if God is meaningless. We should adore only God whose name is Aum. Out of numerous names of God, few are described as below :—

1. **Prajapati (प्रजापति) :—**
   Being supporter of all, God is called Prajapati.
2. **Rudra (रुद्र) :—**
   Afflicting the wicked by punishing them, God is called RUDRA.
3. **Shiva (शिव) :—**
   Being happy and dispenser of all, God is called 'Shiva'.
4. **Brahma (ब्रह्मा) :—**
   Being maker of all the world, God is called 'Brahma, .
5. **Vishnu (विष्णु) :—**
   Pervading every where, God is called Vishnu.
6. **Inswara (ईश्वर) :—**
   Having infinite power, knowledge and wealth God is called Ishwara.
7. **Parmeshwara (परमेश्वर) :—**
   Being best of all, God is called Parmeshwara.
8. **Mitra (मित्र) :—**
   Since God loves all and deserves to be loved by all, He is called Mitra.
9. **Indra (इन्द्र) :—**
   Having almighty power, God is called Indra.

10. Yagya (यज्ञ) :—

Since God makes all things in the world, He should be adored by all wisemen. As He pervades every where, so he is called Yagya.

11. Pita (पिता) :—

As He is the protector of all and very kind of living beings like a father, He is called Pita.

12. Sat (सत्) :—

He exists forever, and is not hampered by time, so he is called Sat.

13. Chit (चित्) :—

He is absolute intellect, gives intelligence to all the souls and enables them to discriminate truth from falsehood, so He is called Chit.

14. Anand (आनन्द) :—

God is happiness itself and all the elected (मुक्त जीव) enjoy beautitude in Him and He pleasess all the righteous with happiness, so He is called (Anand). Also with all these quealities, God is called Sachhidanand.

15. Ganesh (गणेश) :—

16. Ganpati (गणपति) :—

He is lord and protector of all things so he is callad Ganesh and Ganapati.

These few names of God are out of 100 described by Maharshi Swami Dayanand in Satyarth Prakash. So the very God has different names. He never incarnates nor He needs to do so. This has been described in the 7th chapter.

One must pray, "Oh God, I will always speak truth, accept truth and act on truth. My mind should always be engaged towards Dharma and I should always hate sinful acts. Please do me this favour."

In the end of any prayer, we say, "Aum shanti, Shanti, Shanti". Here by saying shanti three times we pray God to save us from three kinds of troubles in the world:

1. Adhyatmik (आध्यात्मिक):—

Such troubles are ignorance, affection, enmity and folly of mind cousing pain or fever to our body. In other words, such troubles are generally due to our mistakes.

2. Adhibhoutik (आधिभौतिक) :—

Such troubles are due to enemies, wild animals and serpents i.e. intenational and habitual enemies.

3. Adhidaivik (आधिदैविक) :—

These troubles are due to excess of rain, cold, heat and uneasiness of mind and senses.

So by saying "Aum Shanti, Shanti, Shanti," we pray "Oh God, save us from such three kinds of troubles and engage our mind to do good works."

It is not proper to say "Hari Aum" instead of "Aum" because there is no word like "Hari" in the beginning of Vedas and shastras. "Hari Aum" is said due to wrong influence of Pauranikas and Tantrikas. So always say "Aum" and not "Hari Aum".

(To be Continued)

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Yog Darshan (Patanjali's Yog Sutras)

Elucidation by Dr. T. R. Khanna, U. S. A.

(Continued from the previous issue)

Sutra 11. ॥अनुभूत विषयाऽसम्प्रमोषः स्मृतिः ॥

Memory is the result of the exact presentation of an object or event perceived.

Commentary—

Memory is a store house of impressions from many incarnations, some clear, and some unclear. Some cause confusions, and some do not. Through the memory system impressions surface to the conscious level. In meditation, both conscious and unconscious images are dissolved, and the memory system is totally absorbed in cosmic vibrations. We remain in bondage until our past impressions are dissoved through meditation.

Sutara 12. ॥ अभ्यास वैराग्याभ्याम् तन्निरोधः ॥

Through self discipline and detachment from misery, unfavourable impressions can be erased.

Commentary—

KARMAS, (actions) bring about corresponding reactions, resulting in the formation of SANSKARS (impressions) in the mind. These imprints or impressions, in turn, cause the formation of VASANAS (tendencies). These tendencies cause VRITTIS (attitudes) which result in the repetition of KARMA (action), thus completing the cycle. The mind is also influenced by SANSKARS from previous incarnations. The VRITTIS produced in this lifetime can be considered subjects of one's SANSKARS and VASNAS.

Sutra 13. ॥ तत्र स्थितौ यत्नोऽभ्यासः ॥

Through practice and concentrated effort, one establishes one's self in THAT (pure light).

Commentary—

If a person can make his mind free from its VRITTIS (attitudes) he can establish himself firmly in that state (communion with God). This State can be achieved only through constant practice which include study of scriptures, listening and pondering over the religious discourses given by saints and seers, facing the problems with courage and faith and to try again and again for the achievement of one's goal inspite of initial failures. By such persistent efforts one can fix himself firmly in the state of eternal bliss.

Sutra 14. ।। स तु दीर्घकाल नैरन्तर्य सेवितो दृढ़ भूमिः ।।

One who practices with persistent effort and with uninterrupted devotion becomes firmly grounded in Pure Consciousness.

Commentary—

Our mind is very unsteady and is easily attracted towards vices at the slightest opportunity. Therefore, a devotee has to make persistent efforts to control its VRITTIS (attitudes). It is only after constant practice and utmost devotion to God that he can control his mind and fix himself firmly in His glory.

Sutra 15. ।। दृष्टानु श्रविक विषय वितृष्यस्य वशीकारसंज्ञास् वैराग्यम् ।।

Having experienced the distracting objects, one renounces the thirst for them.

Commentary—

Consciousness is our controller. Through deliberate detachment and renunciation, having given up the thirst for material objects, we are freed from distractions. Material objects attract the weaker senses to repeat the same mistakes. We become victimised by repititious habits, and our mind, physical body, emotional body and mental body succumbs to them. Whatever is habit forming and pulls us down cannot be true. Things which are not part of Truth cannot be permanent. Therefore, to attain higher consciousness, a practitioner must renounce the actions which cause bondage.

(To be continued)

Words of wisdom

By—S. C. Pathak

Devotee's Heart : A temple of love

A person may be well-versed in philosophy and logic and may have gained wordly wisdom through the study of scriptures, and may possess other accomplishments, but devoid of devotion to God, he may serve no purpose. Devotion defies specifie definition, has no form nor anyone can trace its origin. Broadly speaking, it indicates service to God and a sincere display of our intense love towards Him. When devotion reaches the stage of ecstasy, the devotee sees the manifestation of God in every creature, continuously meditates on his form and ever retains that fascinating figure in his heart. Such a person remains unaffected by worldly happiness or sorrow, takes both bouquets and brickbats in the same stride and derives inward bliss. His thoughts are always centred around God's sport and he may not even be keen to secure salvation.

According to the well known story in the Hindu mythology, Prahlad was firm in his conviction that God resided everywhere and when his father' Hirnyakshyap, kicked a pillar seeking God there the Omnipotent and Omnipresent emerged from it. The story depicts the extreme devotion which Prahlad had for God. Devotion can be cultivated through association with pious, venerable and virtuous souls. Bad company should be shunned since wicked men will corrupt the placid minds. A staunch devotee will remain contended and detached from wordly activities. His heart is always a temple of God.

(An adaptation from religious discoruses).

The Scientific Basis of Yagyas

—By Ram Sharan Vashishtha

Dr. Satya Prakash, an eminent scientist and a Vedic scholar, has written a book on Yagyas called Agni Hotra, in which he has shown from the point of modern science that Yagyas have a scientific basis. He has also shown that the chemical products of Yagyas are useful in many ways, as on purity of air, on health and on rains. He has vindicated the performance of Yagas. He writes that Yagyas improve ventilation of the place. Yagas produce dehydrates and this takes place from organic substances poured in offerings on the sacrificial fire. They have antisceptic effect and kill germs of diseases and mosquitoes, and purify the air. He has also told that from fumigation and composition of these products which have great effect and utility and the chemical changes which take place have great utility. The fragrance from burning of gummy substances and fibres also purifies the air, gives good smell and is also conducive to concentration of mind and brings about conditions fit for worship and meditation. Dr. Satya Prakash has also demonstrated the far reaching effects of yagyas to mankind. Apart from being anticeptic and purifier, yagyas make greezy vapours, caused from burning of butter and other oily substances which cause consolidation in clouds and cause a discharge of electric currents and thunder which lead to rains. He divides the oblations offered into four classes-(1) givers of odour, (2) killers of germs, (3) oily substances and (4) with medical effect. These are reduced on burning to a vaporous state which is more efficacious than in their crude form. The ancients sorted out things which are useful. He has analysed various kinds of woods used as fuels, and has shown the effects of their burning and the chemical compositions of each of them. Woods from pinetrees, sandal, gular, mango, kikar and pipal have different useful qualifications. They are selected owing to their less calorific value for oily contents, for tanian constituents and give less smoke. They give glow. Chemical effects of Chandan and and Devdar are also discussed and narrated by him. Then he proceeds to analyse the substances used in oblations (Samagri) which are organic and medicinal and he analyses them showing their effects. He has also told that substances containing chlorine and salt should not be offered in oblations as these are harmful.

He has also shown the chemical effect of pouring of butter oblation. Thus he has proved the usefulness of Yagyas from the point of n odern science.

Yagyas and science continued :—

An eminent scientist of great repute, Prof. M. Goel, writes that yagyas are based on science and are not merely blind faith. They are supported by modern science. Yagyas are the best antidotes for execessive radiation generated in the present age. When one burns a dhup, it gives smoke and smell, in which some aromatic oils burn, whose presenee drives away mosquitoes and kills germs of diseases. In Yagyas, oblations of ghee and samagri, poured on burning fire, are reduced to their

subtle form, and become vapours or to gaseous state an account of high temperature. The samagri contains such substances as Jaiphal, Illaichi and some other oily material and their vapours contain their original qualities. Their properties in the gaseous form become much more powerful and effective. Their presence in the gaseous form is many times more effective than in the original form and their presence in the atmosphere causes nactrosity, erotones and crystals. Their chemical effects increase. Apart from this, the reduction in curvature adds to their chemical effect considerably. The scientific law is, the greater the fineness, the greater is the effect. The mixture of these all brings about some new chemical changes and new gasses are formed, which are also very effective and useful.

When some inorganic substances are mixed in Samagri, in some Yagyas, and when heated into gaseous form, this gives them increased effect in their fine state, and their natural properties are increased, on combustion. These give additional force to the process.

Some substances in Samagri contain carbohydrates and they, when burnt and reduced to vapours, give anticeptic effect and are distinfectant. These kill germs.

Oblations of ghee add to the glow of the fire, besides other effects. When changed into vapour, this retains its greeziness and mixed with other vapours, produce a negative effect as an electric current. The greeziness in the atmosphere mixing with clouds, cause rain.

Samagri should not contain any rubbish objects, otherwise chlorine will be formed which is harmful for health.

Oblations of ghee can be so regulated that it may regulate the intensity of heat.

Heat is also regulated by reciting of small and long Vedic verses to allow full combustion of the material of oblations. Small verses cause more heat as oblations of ghee follow soon.

The working in Yagyas is also scientific when the fire burns. It heats the air near it, which becomes light and goes upward, the nearing air takes its place, as vacuum is always filled. Again the air is heated and goes upward. This process goes on and a chain is formed. Hot air kills germs and bacteria, which are frequent in moist and dirty areas requiring more Yagyas to kill them. The air is thus purified.

The substances in Samagri also contain aldihydrides platonic which on burning produce sulphur dioxide or chlorine, such substances should not be mixed in oblations.

(Scents) Attars, perfumes and essences are also used in causing smell to drive away mosquitoes, but these are also injurious and cause cold. Bactaria enters a man's body through water and eatables and cause diseases. So a man who performs hawan daily, breathes pure air, kills these bacteria and germs and becomes immune to disease. In Ayur-Veda system of medicine T.B. is cured by performing daily yagyas. Sage Rakshoba, son of Sage Brahma treated his T.B. patients in this way. This is also mentioned in Atharv-veda (3-11).

There is no doubt that burning of wood causes production of carbon dioxide, which is harmful for breathing, but this is cured by using less fuel and more ghee oblations. After the performance of Yagyas, fire should not be allowed to burn for long to avoid production of carbon dioxide.

The residue of hawan is also very useful. It serves as a good manure and is also used in curing skin diseases. Sage Vyas used it for

curing Raja Shantanu is this way by rubbing this dust on his body after a bath.

Use of samagri is essential in yagyas, as, if only oblations of ghee are offered, the smoke will be sharp and pungent. Samagri when burnt, makes the smell invigorating.

Another advantage of oblations of ghee and samagri in Yagyas is that they help in causing rain. These give greezy vapours which roam about in the atmosphere and mix with clouds and cause consolidation and an electric charge. Cool air also helps and it generally rains, therefore, during nights. Vapours of Samagri cause fertilization and cause freezing of water in clouds which begins to fall.

Pandit Vir Sen, a Vedic scholar and an expert in causing rainfall through yagyas has written in his book that Yagyas by proper performance cause rain. He has shown this by performing yagyas. He writes that in such cases, place, time, direction of wind, the materials for such yagyas are taken care. We can cause rainfull, when it is desirable.

Vedas also tell us that clouds are formed when sun's heat causes evaporation of water from seas and oceans. These are taken upward by hot air, there the vapours expand as the pressure of air becomes small and moisture condenses them and clonds are formed. (R1-164-47).

Spiritual aspects of Yagyas

Besides material benefits arising out of performance of Yagyas there is also spiritual benefit. Yagyas are modes of worship of God and dieties. Shatpath Brahman, (10-3-5-12) says "Yagya is indeed an essence of worship in its estoric sense". Besides other benefits, Yagyas have a mystical and spiritual aspect which is not generally realised or understood. It is often ignored. Yagyas are performed with chanting of Vedic verse. Yaskacharya says "This has an elevating effect on the soul. There is an element of religious faith in them, which lies in their mystic import. In Yagyas, a kind of relationship with the Divine is created which brings intimacy of communication, a kind of communion between the profane and the Divine is established and priest acts as a via media." Yagya is a ladder to attain salvation (Tait. Samhita 3-4-2-1). It increases soul power and brings about immortality and salvation. It harnesses the mind and the senses for the purpose. It purifies the heart. It requires some sacrifice from the performer (R1-18-7-Y-5-14). Shatpath Brahman writes, "It increases mental power by auto suggestion" (10-3-5-13). Ath. Veda verse 6-61-3 says, "It causes brightness of intellect."

There is another aspect of Yagyas. In Yagyas, oblations are offered in the name of some dieties and that offerings are believed to be carried by Agni who is a messenger of Gods. They are conveyed to Gods and they take their share. This strengthens them and enables them to perform their functions and duties in the universe. These are natural powers (R1-36-4) and in return, the deities benefit the performer.

Mr. Griffith has described this view in his translation of Rig. Veda. In Gita (3-11), it is said: "with sacrifice, you nourish the gods, and the gods nourish you, thus helping one another, thus attaining the Supreme good." Again in 3-12, Gita says "Thus nourished by you, the gods bestow on you the fulfilment of your desires." In Gita (3-9), it is said that all actions bind a man except those connected with yagyas. Again in 3-10 it is further stressed that God ordered their

performance, after he created the universe with a sacrifice, assuring man that by this, he will propagate, they will be the fulfiller of their noble desires. In Yajur Veda (31-16), it is said "Due to these Divine injunctions, Gods also performed yagyas and they attained heaven where already saints and sages had gone. Gita (9-20) says "By performing yagyas purified souls, praying for salvation, attain heaven and enjoy Supreme bliss."

Vedas also say: "God punished the non-performer (R1-8-17-46). In Gita (4-31) it is said that this world is not meant for non-performer much less the next. "Sacrifices duly performed, wash out the sins (G4-30).

R. Veda (10-181-2) tells "that sages discovered the hidden mystic essence lying deep in yagyas with their mental eyes as their being a pathway to heaven, where gods dwell. Gita presents a still higher ideal to a performer of Yagyas that they should perform Yagyas without a desire for any benefit. It says Yagyas when performed without a desire for fruit and without attachment have a higher efficacy. This spiritual concept of Yagyas is quite in keeping with the Aryans way of life, Performing of sacrifices and making of gifts carries an appeal which has great spiritual value. It teaches generosity and doing good to mankind. Veda also mentions, "Yagya is the best mode of worship of God (Y3-60). God himself performed cosmic yagya for the creation of this universe (Y1-1), (R10-90-4)". Vedas. therefore, lay great stress on the performance of Yagyas.

Material aspects of Yagyas

Performance of Yagyas bring about many material benefits. In Yagyas oblations are offered to gods (deities) with the object of several kinds of material benefits, such as wealth, health, longevity, food, prosperity: victory in battle and so on. Offerings are made to sacrificial fire in the name of the gods and they bestow these benefits on the performer. But these yagyas are for wordly ends. This had become the sole purpose of yagyas in the brahman age. In the Vedas, Yagyas have a higher object of spiritual good. This significance was understood in the Vedic period. This aspect of Yagya is evident in Rig Veda verses. We find that Sage Vashishta is worshiping god Indra, and Indra, on the prayers of the Sage, gave great help to Sudas, whose priest Vashist was. God Indra once caused great flood in the river Ravi when the enemies of Raja Sudas were trying to cross it to invade Sudas. At another time in the same war, Indra made the river shallow and allowed the army of Sudas to cross the river Ravi and the enemy was taken by surprise and defeated. Indra brought victory to Sudas. There are some other verses relating to interesting benefits of Yagyas. Ghosha prayed to Indra god and cured her disease. (R 10-40). There are instance of birth of a son through the efficacy of some god. But the Vedic object of Yagyas is not limited to such material benefits. It has a higher and wider sense. The verses on material gains are.

"One who performs Yagyas regularly, properly and with faith, acquires wealth (A 18-1-43) earns name, (A9-42-1-2), forebearance, power and prosperity (A 19-52-1-2) gets nourishment (A 19-55-3). brilliance (A12-2-37), knowledge (3-20-5), purity (A 12-2-30), noble children (A9-5-3) and also salvation (A4-14-5) and happiness and fulfilment of desires (10-63-1) Mait Aranyak.

Medical benefits of Yagyas

Dr Puran Lal has made researches in the use of yagyas for curing his patients. He has cured his patients of T.B. with the daily performance of yagyas for some months. His experience show that 80% of such patients were cured. He has tried yagyas in case of fever and has suceeded in curing them. Another man of Ajmer named Ram Chander has performed such samagri oblations which cured Chechak (Small-Pox).

An American Doctor Berry writes that performance of yagyas is a remedy of some diseases. He writes that their performance is becoming very popular in the districts of Baltimore and Mooreland (U.S.A.).

☐

Evolution of Concept of God

—By Dr. Amar Singh, M. A. Ph. D.

Studies in Anthropology, Sociology, religion and Psychology bring to light the fact that men have been thinking about God from early period. Even at the most primitive stages, human beings had developed interests in exploring some of the mystical powers beyond this world. The records of ancient China, Egypt, India, Mesopotamia, Sumaria, Babylon and Assyria provide us with substantial evidence of the existence of God.

The history of human records about God can be summarized under three divisions :

1. Early period	a Hylozoism
	b. Animism.
	c. Spiritism.
	d. Detheism.
2. Medieval period	a. Monotheism.
	b. Deism.
3. Modern period	a. Pantheism.
	b. Panentheism.
	c. Theism.

1. Early period.

(a) In the early stages, ancient records and literature show man believed that natural powers such as the sun, the moon, air, water and thunder were Gods or super human powers. We find various prayers being offered to these super-human forces. It was a kind of Hylozoism. In the primitive stages, man personified these active forces of nature and began to think of them as real breathing objects. This view came to be called or known as 'ANIMISM'.

(b) Next we find man believing in conciousness or life behind these different natural forces capable of fulfilling human desires. This concept is called 'SPIRITISM'.

(c) Later, we find man imagining two kinds of power behind these natural forces, firstly, the positive or well-wishing power and secondly, the negative or ill wishing power. This ideology is characterised as 'DETHEISM'.

Even today, we can trace the seed of these beliefs in the existing primitive religions of the world. Man's search could only reach up to Detheism.

We do not find any clear evidence of monotheism except in the later part of the Rig Veda which reads "truth in one but it is described in various ways by scholars" (ekam sat vipra bahuda vadanti Rg. 1,23.164). At this time polytheism had grown old in service, and unpopular in its distinctions. This led to an opportunistic monotheism in which every God takes hold of the sceptre and none keeps it.

In Ancient Greece, where the child of human culture was cradled in the hands of philosophers, we find Thalese speaking of water as the origin of everything. The ancient Greeks before plato used to believe in different deities as divine forces which were worshipped in magnificient temples. It was plato who indicated the idea of Good, Truth and Beauty as highest reality. It was identified as God.

Aristotle, the disciple of Plato, described God as "unmoved move" and the "efficient cause of the universe". Thus, monotheism begin to show its face through the complexities of polytheis m.

2. Med ieval Period.

The medieval period characterizes the growth of monotheism. Moses, Jesus Christ and Mohammed all prophets of God, teach that God is one. Below are the several quotations from the ancient scriptures which teach monotheism :

"In the begining God created heaven and Earth"

(Genesis, 1.1).

"All praise to God, Lord of all the worlds"

(Quran, 1.1)

"All souls are controlled by one"

(Kathopanisad, 2.2 12-3)

"Everything in the world is governed by one God".

(Isopanisad, 1.1).

The prophets who exhorted divine messages of God speak only of one God who is all powerful and omnipotent. As such monotheism spread all over the world through religious missionaries.

(b) Then, there appears philosophical discussions about God. St. Anselm, St. Augustine and St. Thomas Aquinis are the prominent Christian philosophers who developed montheism on the ground of logical discussions.

(c) There is no doubt that this period exhibited monotheistic tendencies, the main emphasis was on God's separate existence. According to this ideology God exists alone from beginningless time and he created this world out of nothing at a particular time. After creating necessary motion and power he departed from his creation. But whenever there occurs any mistakes or problem, God interferes and corrects it. There are four fundamental points in this doctrine :

1. Creation at a particular time.
2. Difference between fundamental cause (God), and secondary causes.
3. Godly inteference from time to time.
4. God remains completely transcendent from minds and the world.

This ideology is characterized as "DEISM".

3. Modern Period.

(a) Modern age is the age of reason and analysis. Different philosophers as Liebnitz. Venedict Spinoza, Rene Descartes, George Benkeley, Immanual Kant, Hegel Bradley, etc., entered into abstruse discussion about existence and the nature of God. In response to the attacks of Atheists, Agnostics and skeptists, the philosophers of this age launched a counter attack by the weapon of metaphysical discussions. In order to avoid the difficulty of Deism, Spinoza spoke about God substance who endowed with attributes and modes. Leibnitz discusses individual Monad and a King (Monad God), Berkeley regards all existence as in the Mind of God. Thus, God became universal in the world, and the world is identified as God. According to this view, God is everything and everything is God. God is unconditional and absolute. He does not need any conditional or finite things. Apart from the existence of God, everything was discarded as illusory, this concept is named as "PANTHEISM".

(continued on Page—25)

Citizenship Education

By

G.B.K. Hooja, Former Vice-Chancellor, Gurukula Kangri Vishwavidyalaya, Hardwar.

Civic Scenario

V. S. Naipaul writes in pain and anguish when he deprecates the cultural mores of the masses inhabiting the land of his ancestors. But can he be faulted? If we indulge in bride burning or if we treat our divorced women shabbily or if we urinate as and where we like, can we claim to be called civilized? As for our civic habits, let us have a look at our cities. We see heaps of filth lying all over the streets and street corners. Our luxury hotels are known for breeding cockroaches; our schools, colleges, courts, offices and even hospitals are adorned with dirt, cob-webs, betel-spits. We urinate and defecate anywhere and everywhere as we please regardless of public convenience; and where public conveniences have been made available by a merciful municipality, the standard of their maintenance is far from satisfactory for which the users too are no less responsible than the officials in charge of the maintenance of the facilities. Our water taps remain leaking or run dry due to negligence and/or mischief. Our street lamps burn during the day and are put out at night. Travel by trains and you find the level of facilities none too commendable again due to the negligence of unionized staff and, of course, over-crowding. Bus travel is no better and come to think of cars, these too are now outstretching the limited capacity of roadways and add to it indiscipline, lack of regulation by traffic police and you have a scenario of traffic jams. abuses, shoutings and frayed tempers. Parking spaces are scenes of herding. The habit of forming may be noticeable here and there, but by and large muscles come into play and woe betide the weakest.

Communal Riots and Terrorism

Next, let us take into account another series of ugly phenomena which continues to mar the image of free India to our utter shame. Communal riots have a tendency to erupt in India with a frequency which berates out self-adulatory claims to high philosophy. Come to think of it, who are the victims? The poor, the disadvantaged, the helpless, the have-nots. The beneficiaries, the agent provocateurs all have a hey day at the cost of the innocent, the credulous and the simple-minded folk who are worked into frenzy and madness by the wire-pullers sitting cozy in their arm-chairs in well-guarded palaces. Certainly, these riots set at naught all our claims to being called civilized; and we do injustice to beasts when we call them beastly for, truly speaking, beasts are far better behaved.

We have lost so many precious lives simply because they belonged to a particular community or they had the courage to preach the gospel of unity and national accord. The state machinery of law and order is hard put to it in tracing the out-law elements and in the process

is forced to apprehend and question many an innocent and unconnected person which in turn goes to swell the ranks of the aggrieved and further aggravate the malady.

Minority Complex

Nursing and parading of minority complex has proved to be another bugbear which seeks to bedevil our beloved land. We have communal minorities, caste minorities, language minorities, re·ional minorities ad nauseum. While in a Democratic polity, where every individual enjoys an equal status and has his freedom and rights protected by constitutional guarantees, the concept of permanent group minorities should become an anachronism.

Centrifugal Tendencies

Thanks to the Communication Revolution the process of intersocial and inter-regional cooperation may now be expected to be accelerated, otherwise very frequently the state, communal and linguistic barriers tend to generate centrifugal tendencies which threaten to distort and disrupt the national fabric. We have Punjabis, Bengalis, Marathas, Gujaratis, Tamils, Andhras, Sikhs, Muslims, Jats. Brahmins galore amongst us but hardly any Indian.

Thanks to the concept of Saarc, forward-looking visionaries may now hopefully look forward to the growth of a confederational citizenship, with local national autonomy duly guaranteed, thus releasing tremendous resources and energies for a united war against poverty and deprivation which is the burning need of South Asia.

While it speaks for the statesmanship of the leaders of the Saarc nations, it raises hopes of better life for the millions of struggling and bewildered masses inhabiting these countries. United together in bonds of common cooperative effort South Asia may hopefully emerge as a force to be reckoned with in world politics.

Sectarian Schools and Colleges

Our schools and colleges are yet another breeding ground of mutual suspicion, estrangement and, of course, inequality. On the one hand, we have the so-called public schools, on the other, we have Government/municipal and denominational institutions by the hundreds which generate feelings of otherness and distrust instead of sense of common citizenship and one-ness. The refrain is that we are different; they are different and never the twain shall meet. Two decades ago the Kothari Commission advocated the strategy of the neighbourhood schools, but that salutary recommendation which would have gone a long way in fostering a sense of neighbourhood loyalty has yet to seep into the awareness of our policy-makers.

Yet another malady from which our educational system suffers is that it breeds competitive, individualistic spirit instead of co-operative, team spirit. Most of the time our students are whipped into action to outshine the other classmates, to do better than their fellow students rather than to work together as a team. Our achievers are graded in proportion to their achievement for their own glory and not for the glory of the team or school as a whole. Even while our boys play international matches as a team, it may be sadly discernible that they try to score and dribble individually rather than pass the ball and bring home a joint victory.

These are, in brief, some of the attitudes, visions and concepts to be developed as a programme for the growth of healthy citizenship.

Educational Process

The next question is how to go about the task?

Essentially, it is an educational and training process and it calls for the development of a scientific temper combined with spirituality as distinct from spiritualism. Spirituality is essentially scientific while spiritualism tends to generate separatist creeds.

Education is not mere imparting of information in some selected subjects. Acquisition of knowledge is only the outcome of education Education should help the educand to discover himself, to develop his innate abilities and above all to cultivate desirable attitudes and values like sense of duty, discipline, fellowship, goodwill and tolerance.

With this end in view, education should aim at the students acquiring an understanding of :

1) a. India's cultural heritage, with its diversity in the form of different religions, beliefs, ways of living and behaviour, etc..
   b. geographical, economic and social factors influencing the life of the people,
   c. impact of scientific and technological development in bringing the people closer;
2) To inculcate the sense of belonging and responsibility to the nation and the world at large:
3) To promote an appreciation of the basic human values as desired in social, moral and personal life.

Catch Them Young

When does this educational process start?

It is now universally recognized that the education of a person starts from the day when his parents decides to raise a family, to use the Sanskrit phraseology, with the *garbhadaan.* The story of Prince Abhimanyu learning the technique of entering into the *Chakravyuha* while listening in the womb to the narration of the procedure by his father, Arjuna to his expectant mate is an off quoted tale of Indian mythology. That is why following the *Shastric* (scientific) injunctions, Swami Dayananda prescribed three *sanskara* (consecration caremonies) to be performed by expectant parents before the birth of a child, namely, the *Garbhadaan*, the *punsavan*, the *Seemantonayan*. Briefly, at these ceremonies, the parents are reminded to constantly watch their conduct, food. environment, social and personal behaviour and to ensure that the expectant mother remains unperturbed, cheerful and well looked-after during her pregnancy. In modern parlance, this is called ante-natal care.

Similarly, at the *Yagnopaveet* or *Upanayan* ceremony, the child is invested with three threads as symbols of three debts to be discharged by him, namely, the *Deva Rin*, the *Rishi Rin*, the *Pitri Rin*, the first one being the debt or duty to gods-their natural manifestations being sky, air, water, fire, earth in other words to maintain the purity of environmental elements, a concept which has dawned on the Western mind only recently. The second debt, called the *Rishi Rin*, is towards the *gurus*, the teachers, the preceptors and the third, of course, is due to the parents, the elders, the family, the city and society.

Then comes the school or the Gurukula. It has been well-said that ethical values are not taught, but caught. So in the close proximity of a *guru* (elder) or the *acharya* (person of

noble conduct) as a member of his family, the growing child was expected to acquire a battery of good habits and flower into a responsible, dutiful citizen. He was constantly reminded to "*Satyam vada*" (speak the Truth) and "*Dharmam chara*" (follow the path of Dharma duty), to follow the teacher in his good habits and to discard the teacher's failings, to keep good company, to do "Swadhyaya" (self-study as well as study of good literature) to give "daana" required for the maintenance of the non-earning sections of society. The constant refrain was follow the Dharma (dutiful discharge of social responsibility), for, as the word implied, it was Dharma which held the social order together. Dharma was not merely a ritual; Dharma was active duty, duty as son, as a husband, as a brother, as a father, as a house-holder, as a king, as a teacher, as a businessman, as a warrior, as an agriculturist and so on. Thus an individual would have several *Dharmas* to be performed simultaneonsly and it was his sacred duty to perform them conscientiously as socially bound, otherwise the social fabric could not be sustained.

Teachers' Training

This leads us to the importance of *Teachers' Training*. The rule says, "Do not pluck flowers or cross the lawn at all places." The *maali* is there, no doubt, to enforce it. But he often looks a picture of helplessness. Really, this is a habit to be inculcated in the child while quite young. Teachers must take up the challenge, and show how children can and must be trained to develop proper attitudes and outlook and habits of thought and action. By all available media citizenship values must be inculcated amongst the young educands who should be helped to evolve healthy habit patterns.

Thus teachers' training programme should form the primary plank of the National Education Policy and teacher educators must assume the major responsibility of sending out well-equipped teachers with right attitudes to man the lakhs of primary and secondary schools and colleges spanning the country and thereby discharge their noble and basic function of breeding good citizens.

Teacher education syllabi for school and college teachers may in the process be reoriented in such a way as to equip teacher trainees in developing problem solving skills among educands and training them in effective civic action through organisation of practical projects/activities. The teacher trainees may also be trained in developing and using a variety of teaching aids — hardware — other than text books that are conducive to the promotion of sensitivity and initiative in the educand.

Extension Education

If I were asked to make one recommendation for programming education and Training for Citizenship Development, I would unhesitatingly say, let us make every school/college/university in the country responsible for the environmental conservation and development (including adult educational programmes) of a specified area lying in its neighbourhood. Let every Saturday be observed as Social Service Day in the educational institutions and let bands of students, wearing knickers and holding brooms and spades join the local inhabitants to do actual physical work in the prescribed area, and also organise public awareness functions.

Did not Gandhiji require every prospective entrant into his Ashram to clean the latrines? He metamorphosed the nation.

In this perspective, the value of promoting organisations like Boys Scouts/Girl Guides, Red Cross, NCC & NSS cannot be over emphasized.

To conclude the argument, let the Shatapatha Brahman speak: "Matriman, pitriman, aachaaryavaan purusho veda". A person who has a good mother, a good father and a good teacher is knowledge incarnate. □

Taxing the Heart to Stay fit

Can taxing the heart enhance health? Yes, is the answer that continues to emerge from a growing body of research into the health effects of strenuous physical activity.

Although people generally associate vigorous exercise with exhaustion and diminishing returns for their efforts for the heart and blood vessels and for the body overall, it can mean greater resistance to fatigue and improved efficiency and stamina. The bones, joints, lungs, body weight, blood pressure, blood sugar and a person's emotional stability all stand to gain from regular exercise, as studies repeatedly demonstrate.

Speaking of fitness, researchers such as Dr. Paffenbarger, who has spent decades studying the cardiovascular effects of exercise, mean the ability of the body to exercise vigorously without exhausing its parts, especially the heart.

But, although the heart is a muscle and muscles get bigger and stronger when exercised, studies indicate that heart is not the primary beneficiary of fitness promoting activities. Rather, benefits acrue primarily to muscles in the outer reaches of the body that are used during exercise.

That is why the medical definition of fitness refers to the amount of oxygen that the body is able to extract from the inhaled air and transport to the muscles during all-out physical effort. According to Dr. Lenore R. Zohman and Dr. Alber A. Kattus, who, with Donald G. Softness, wrote the cardiologists guide to fitness health through exercise, fitness or, as it is also called, the training effect, is achieved through regular aerobic exercise-activities that promote the use of oxygen to burn fuel in working muscles. Aerobic exercises can be performed for long periods that should leave the exerciser refreshed rather than exhausted. Aerobic activities include jogging or running (as opposed to sprinting, which does not produce a training effect), lap swimming, fast cycling, rope jumping, aerobic dancing, brisk walking and other activities that significantly increase the heart rate and breathing rate and that can be done continuously for at least 20 minutes. Improvements in fitness can be measured just a few weeks after starting an aerobic exercise programmes.

The heart beats slower, both during exercise and at rest. The heart of a well conditioned person beating just 45 to 50 times a minute can pump the same amount of blood as the heart of an unconditioned person beating 70 to 75 times a minute. Over the course of a day, this can mean 36,000 more beats and in a year over 13 million more beats for the unconditioned heart. The slower the heart rate, the longer the heart muscle can rest between beats. The muscle of the heart's main pumping chamber enlarges and it beats more forcefully so that more blood is pumped out with each heart beat. In other words, the heart becomes a more efficient pump. The blood pressure rises less during exercise than it would otherwise. Aerobic exercise has even been shown to be useful in lowering resting blood pressure among those with hypertension.

Compared with the lungs of someone in poor physical condition, the lungs of a well-conditioned individual can hold more air and such people need fewer breaths to sustain a given level of activity. Thus, the conditioned heart can get more oxygen rich blood to working muscles and can do so with less effort. Vigorous exerises, then, enables people to sustain intense activity for longer periods. They get less fatigued from such activity and they recover more quickly from extreme exertion.

Dr. Paul Thompson, a cardiologist at Miram Hospital, an affiliate of the Brown Univessity in Providence R.I. notes, however, that while a training effect can be achieved in eight weeks through just 30 minutes of aerobic exercise three times a week, this level of activity may not be enough to diminish the risk of coronary heart desease.

Again. most exercise cardiologists and physiologists agree that it is the outlying muscles, not the heart muscle, that are the primary beneficiaries of the training effect. According to Dr. Bengt Saltin, an exercise physiologist in the August Krogh Institute at the University of Copehagen, regular physical activity increases the number of small blood vessels that supply muscles and also the number of mitochondria, or intracellular powerhouses, in muscle cells. With training, the blood volume in the muscle capillaries may increase by as much as 60 per cent. Saltin has reported.

Exercise, then, improves the ability of muscle to extract oxygen from the blood. It also primes enzymes in these cells to produce more energy by combining oxygen with muscle fuel. Trained muscles also use more fat for fuel, instead of glycogen, the sugar based muscle fuel that is present in only limited amounts. So a conditioned person can sustain activity longer without developing muscle fatigue.

These are some of the indirect benefits of exercise to cardiovascular health.

Regular exercise, even of moderate intensity, raises the amount of protective cholesterol-carrying proteins in the biood. These are high-density lipoproteins, or HDLs, which are believed to function like arterial Drano, removing cholesterol from blood vessels and helping to excrete it. Exercise may also lower total cholesterol levels and, to an extent, the amount of artery-damaging low-density-lipoprotein cholesterol.

Exercise can help reduce the amount of triglycerides another artery damaging type of blood fat.

The blood clotting mechanism changes, inhibiting the formation of clots that might clog blood vessels and precipitate a heart attach or stroke. Dr. William L. Haskel, a cardiologist at the Stanford University School Medicine, reports that a single session of vigorous exercise can dramatically increase anticlotting activity.

Exercise helps people lose pounds of heart-straining body fat, which in turn can reduce the risk of heart attack by countering high blood pressure and diabetes.

People who take up exercise also tend to make other life changes that improve heart and lung function. For example, they may stop smoking and decrease their consumption of fatty foods while increasing their intake of starches.

Exercise can forestal health problems other than heart disease, among them the loss of bone mass with age, which has resulted in a virtual epidemic of osteroporosis and broken bones in elderly Americans. Vigorous physical

activity has been shown to stem bone loss and to stimulate the formation of new bone tissue in those parts of the body that are exercised against gravity.

The benefits of physical activity in preventing and treating diabetes have been examined mainly in laboratory animals. Exercise was shown to increase the sensitivity of cells to insulin, which means that exercise could help reverse the insulin insensitivity characteristic of diabetes that begins in adulthood. Exercise also improves the ability of muscle cells to extract glucose (sugar) from blood which reduce the need for insulin.

Psychological benefits have been noted from even low level exercise, particularly in cardiac patients. In healthy people, exercise was shown to be more effective than the prescription tranquilizer meprobomate (miltown, is one of the better known brand names) in reducing muscular tension. It can also reduce anxiety, according to research by Dr William P. Morgan, a sports psychologist at the University of Wisconsin.

And while some experts have warned that excessive exercise may lead to arthritis in over-used joints later in life, to date no such effect has been found in recreational exercisers. For example, in a study of 17 long-distance runners and 18 non-runners aged 50 to 74 Dr. Richard Panush of the University of Florida Health Science Centre found no link between running and the incidence of degenerative joint diseases (osteoarthritis). Indeed, a study of exercise training among 23 patients with rheumatiod arthritis found that those who participated in the exereise programme for four to eight years had less joint stiffness, took less sick leave, spent less time in the hospital and received fewer potent medications than comparable inactive patients.

(Courtesy : New York Times)

(continued from Page—18)

(b) In response to Pantheism, Hegal and his successors developed a new doctrine about God who is everything but everything is not God. Everything exists in God but God transcends everything. This view is known as 'PANENTHEISM'.

(c) The last phase of development of the concept of God is minute and logical With the development of human reason, the concept of God also become a subject of critical analysis. Some modern theologians have thrown a new light on the concept of God. They argue the perfect immanency and limited transcendency of God. The world is the evolution of the will of God but individual minds enjoy freedom of will. They qualified the immanence of God by two conditions. Firstly, the power of the individual mind should not merge into the mind of God. Individual personalities may enjoy freedom, and secondly, the immanence of God is not only in this world, but he has infinite power beyond this world. God is both imminent and transcendent. This philosophy of God is designated by the name 'THEISM'.

The modern age made four important contributions towards an understanding of God ;

1. A logical analysis of proofs of the existence of God.
2. A critical analysis of the attributes of God.
3. Minute discussions on the relation between individual minds, universe and God.
4. An ethical and pragmatic evaluation of God.

This bird's eye view of the historical analysis reveals that the evolution of the concept of God as we find today is the result of various causes and conditions. Human mind through various stages of evolution arrived at a more satisfactory and logical account of God and His relation to the individual minds and the universe.

(From the Authors book Man's Search for God)

OM

GAYATRI

Elucidation by Ram Saran Dass

ओ३म् भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य
धी महि धियो यो नः प्रचोदयात् ।

It means, "God the creator, the sustainer and the Blissful—the Protector, who is brilliant and adorable, we contemplate on His Glory. May He increase our intellect".

This verse occurs in R III—62-10. It also occurs in Yajurveda in 3-35, 3-6-3 & 30-2 and also in Sam Ved in 1462.

Its sage is Vishwamitr. It is called Gayatri as it is in Gayatri chhand and its recitation helps a man in crossing this river of the world, it protects him. It is called Saraswati as its daity is Savita. It has many other names such as Saraswati. This verse is also called Ved Mata, "essence of all the Vedas" in Ath (19-71).

Commenting on this verse Gopath interprets the word Ved Mata in this sense. This verse in held and considered to be the most sacred verse and it is repeated daily in may Hindu families. This verse is the first lesson which a Guru teaches to this pupil when he begins his studies with him as a Brahmachari.

This verse is also Mahmantra and is used in the performance of Maha Gayatri Yagya. In this verse, there is a prayer for increase of one's intellect; which guides him in taking decisions. This verse is complete in itself as it contains all the 3 elements, viz. Admiration of God, Contemplation on His glory and a prayer. This verse is common for all mankind as given in R/IO—190·3. Sage Vishwamitra, with whom this verse is associated was Khatri. He was raised to Brahmanhood due to his great austerities. The importance given to this verse is due to its mystic effect on the singer, it has purifying effect on this mind as it sets waves in the air when properly sung, which have mystic effect.

This verse has 24 syllabus and four padas in it. It is single in meaning. But its inner sense is very deep. Since time immemorial, ages have passed but its sanctity is retained as before. It has been meditated upon by sages, saints and rajas and learned men, and in the present times, it is also now considered sacred by learned men & scholars. Men like Sri Aurobindo, Tilak & Tagore have held its sanctity. In ancient times, it was recited by sage Bhrigu, Sage Bhardwaj, and Valmiki and many others. It has been subject of Jap.

Shri Ram recited it daily one thousand times before going to fight with Ravan. Sage Atri and this wife Anusuya used to repeat it. Raja Janak was also a devotee of Gayatri. Writing about the utility of its jap, sage Valmiki has said, "It has many benefits. These are (1) It increases power of speech, when sung loudly it also sweetens it and gives vigour (2) It brings about austerity and it elevates the soul and leads to liberation. (3) It purifies the mind and the heart.

According to Ayur Veda, a pregnant woman should recite it daily in the morning during the fourth month of pregnancy and also in the 7th month, when the child's heart and brain are formed.

Among the English Indologists--Sir William James was the first to translate this verse, thus; "let us adore the beauty of the Divine and its suprimacy, who illumines all, from whom all came & to whom all will retire, and whom we invoke to set our intellect aright towards our progress to this Holy seat".

Dr. Griffith in this translation of Rig Veda, commenting on this verse writes—"This Gayatri verse has been considered most sacred of all the Vedas. It forms part of the daily prayer of the Brahmans". He has translated it thus, "May we attain the exalted glory of the sun, May He stipulate our intellects." Mr. Wilkinson writes in his book on Vedic mythology that the sanctity of this verse since golden times is still persisting to the present time, this verse is the most common and the most sacred of all verses. It is adored every morning, it is supposed to exert secret powers. Lala Devi Chand M.A., comments on this verse in this book on translation of Yajur Veda, (3-35) as follow—"This is Gayatri verse, in this there is a prayer to God. This is considered the most sacred and the best prayer. In it we pray for the good of all, not for worldly things, but for gift of noble understanding. This is the highest prayer to God".

Shri Aurobindo. the modern sage of Pondicherry, writes in his book 'On the Vedas', "This verse has an inner deep sense which has mystic effect on the Sadhak. It is Divinely ordained way of meditation, its melody brightens the mind, in tune with the infinite and purifies the heart".

Mr. A.C. Bose commenting on this verse in his book 'Call of the Vedas' writes—"The reason why Gayatri is considered to be the most representative prayer in the Vedas is that it is capable of promoting higher intelligence in us which brings knowledge, material as well as transcendental, the highest wisdom to guide the mind".

Gayatri is our Mother. She loves us, protects us, guides us, upraises us, seeks our welfare and purifies us, it removes all evil in us. She is killer and destroyer of daityas—the evil minded.

In the Gita, (16-25) Lord Krishna says; 'I am Gayatri chand among the Vedic chhands.'

Sage Yagyavalka says (4—14) "that just as honey is the essence of flowers, so is Gayatri—the essence of the Vedas".

In Mahabharat we have, "The reciter of Gayatri gets peace through it in all the four castes and in all the four stages of life." It also tells, "Oh Yudhishter, a devotee of Gayatri comes to realise the good effect of meditation on it, it is blissful (A-180). *Manu* writes in his laws of Manus (2-78) "A man who meditates on Gayatri both in the morning and evening, and contemplates on its sense, realises its good effect". In 2-79, he says, "A Man who meditates on Gayatri in a lonely place like a forest for one month becomes free from sins". In (2-81) "know Gayatri as face of the Vedas. In (2-101) he tells, "meditation on Gayatri in the morning till sunrise and in the evening till sun set. In (2-102) he says, "By meditating in the evening, a man remains free from sins during the next day, and by meditating in the morning, he escapes from sins in the night". And in (2-81) it is said, "Its Jap is better than Yagya. And in 2-105, it is said, "meditate in a lonely place like the bank of a river or a forest." In (2-81) it says. "A man who meditates in Gayatri for 3 years controlling his senses and mind, realises God and becomes free from transmigration".

Atri Sruti says, "One thousand repetitions of Gayatri is *best*, one hundred midling, and ten are smallest." "By meditation, one is not bound. In *Narad Sruti* also, this meditation is praised Bodhayam *Sruti* also supports this. In *Skand Puran*, it is said, "Nothing in the Vedas is superior to Gayatri—by reciting it, a man is saved from rebirth. "What is there which cannot be gained by jap of Gayatri. "In *Padam Puran* also it is said, "Gayatri is the sacred verse and its meditation brings salvation".

MODE OF JAP OF GAYATRI

There is 3 modes of its japs. In meditation (in jap), we come from sound to silence—(1) when it is recited in a loud voice & in tunes. This causes vibrations in the air and is effective. This produces a mystic effect on the reciter and he is purified. (2) When it is recited by moving of lips only—This is called *Anshu* jap. In this mind & heart and intellect all join in meditation—(3) Silent jap—this is the 3rd stage, the highest—this is perfection in all these stages, sense of the verse must be kept and meditated upon—A devotee admires and sings praise of God, he contemplates on His glory and prays to Him for salvation".

———

Righteousness: the Breath of Life

Righteousness is the Kalpa-Vriksha on which, the fruits of peace, happiness and prosperity grow in abundance. The righteous men are happy here. They enjoy the satisfaction of having lived a life in accordance with the Divine law of Dharma. Righteousness is the fire that reduces the Samsara wood-pile into ashes within the twinkling of an eye. The righteous man is liberated here and now.

Be righteous. You will enjoy both Bhukti and Mukti. Righteousness takes you nearer to God. When you lead a life of trict righteousness, you live in constant communion with God, for God is righteousness.

The unrighteous man knows no peace nor happiness. "Satyameva Jayate Na Anritam." An unrighteous man in doomed to failure and abject misery. His lot is pitiable indeed. . His life is full of anxiety, fear, remorse and regret. He can never find happiness here. For, his happiness depends on illusory objects here. Happiness is the other half of righteousness; where there is righteousness there happiness resides too.

Ascend the ladder of Truth and reach the summit of Truth Absolute. Light the candle of Love and behold the Supreme Lord of Love, who resides in every heart. Wear the garment of purity and enter the Kingdom of the ever-Pure Atman. Breathe the air of unity and attain union with the Supreme One, the All Pervading Brahman.

That is the purpose of your life on earth, that is the purpose for which you have taken this human birth, not to eat, drink and make merry. Every moment is precious. Every moment rolls silently by and drops into the ocean of eternity, you cannot recall it. Live well. Love all.

Universal love is the very foundation of righteousness. Selfless service is the cornerstone. Dispassion, discrimination, cultivation of virtues, and a strong yearning for liberation are the pillars. The superstructure is eternal happiness, peace, prosperity and Immortality. In this temple is the Supreme Lord enshrined. Adore Him there. You will soon attain Him.

It is only when you are convinced that true happiness can be had only in God and not in the objects of this world can you really be righteous. This is not pessimism. This is glorious optimism. You will sometimes, get your cherished object of enjoyment; you will later on lose them, and often you may not get them at all : Not so is the case with God. He is your very self. He is nearer to you than your Jugular vein. He is closer to you, than your life-breath. You can never be without Him if you realise that happiness can be had only in Him, and if you seek His constant communion, you will be ever immersed in bliss. Is this not optimism of ihe highest order ?

What have you to do to get this happiness ? You will have to be indifferent towards the objects of the world. This is not a loss to you. Is it a loss to throw a bug out of your bed ? Is it a loss to pull out a thorn that has entered your foot, and to throw it out ? To renounce craving for sensual pleasure is itself a great joy. From such a renunciation springs righteousness.

A righteous merchant will not be greedy. He will not indulge in falsehood, black marketing and adulteration He will see his God in his customers. He will conduct his business in the spirit of worship of this God. Glory to such businessman. The world is in need of them today.

A righteous employer will look upon his employees as his co-pilgrims on the path to God. He will treat them with love and kindness. He will look after them as he will look after himself. He will see God in all.

A righteous employee will consider that his employer is an 'Amsa' of God himself He will serve the employer with faith and devotion.

Every righteous man will strive day and night for the attainment of the goal of his life, viz. God realisation and thus contribute to the peace and welfare the world at large. He will radiate peace. He will work for the welfare of humanity. To such a man even the Devas pay their homage. He is verily a God-on earth. He is fit to be worshipped by all. (Compiled) □□

Letters to the Editor

Sir, It is an academic exercise to prove who are original inhabitants of this great country-India. The whole concept of outsiders or foreigners and original residents has been created by the British historians and of their ilk. The Muslim historians always held and mentioned the inhabitants of this country as Hindus (or Hindustanis) and intruders as Afghans, Turks, Arabs, Mughals etc. Even now all the residents professing various faith of this great country are called Hindus in Arab countries and China too.

But all this is relevant. Mr. Shahabuddin, the leader of Indian Muslim fundamentalists, as well as the leader of secular Janata Party raises this question that the Indian history is replete with examples where the victors or intruders from abroad have built their monuments of victory in token of defeating the locals. An Indian never grudges to see the so-called Muslim monuments, when he goes to Red Fort and Jama Masjid of Delhi, Taj Mahal of Agra or Golconda Fort, but when he sees with naked eyes the destruction of their holy places of Rama and Krishna in Ayodhya and Mathura or Qutub Minar and Vtshwanath Temple in Varanasi, he naturally nurtures hatred against the invaders like Babar, who demolished the Kaba-like sacred places of the Hindus. The efforts are now set a foot to get the wrong undone.

Yours faithfully
B.D. Snatak

WOMEN AND JOBS

By Dr. Badar Alam Iqbal

Prior to independence, Indian women used to confine themselves to their homes. But for the last two and a half decades, they have been emerging out to work and are now very much in competition with the male labour force.

The latest data available reveal that whereas in 1973 the registered labour force was 5.1 million, in 1983 this figure had gone up to 6.3 million persons, indicating an overall rise of more than 22 per cent. In this period the increase in the number of male workers went up by nearly 16 per cent, i.e., from 4.5 million to 5.3 million while the number of female workers' registration increased from 06 million to nearly .09 million, showing a rise of more than 50 per cent. Taking it another way, in 1973, the share of male workers in the total registrations was 89 per cent, whereas in 1983 this had gone down to 84.3 per cent i e., a decline of 4.7 per cent. While in the same period the share of female workers went up to 15.7 per cent in 1983 from 11 per cent to 1973.

Statistics on the number of persons on the live register from 1973 to 1983 show that the total number of persons on the live register has increased from 5.1 million to 17.8 million. a rise of more than 249 per cent; the figures for males went up by more than 234 per cent, i. e., from 4.5 million to 15.1 million while that for females went up from .06 million to 2.7 miilion, a rise of 3550 per cent. Thus here also the rate of increase in the number of females is very much higher than the rate of rise in the number of males. Percentagewise, the share of males was 88.4 per cent in 1973, going down to 84.7 per cent, a decline of 3.7 per cent, in 1983: while in the same period that of females has gone up from 11.6 per cent to 15.3 per cent.

Thus, it is clear that women have been seeking more jobs in all fields on an increasing scale. They have also showed competency in all spheres—professional, technical, electrical, mechanical, sales and scientific, this latter is clear from the statistics. In the organised sector, for instance, while in 1973, the total employment was 17.5 million going up to 22.3 million in 1 83—an increase of 27.4 per cent, the employment of females increased disproportionately from 1.9 million to 2.7 million—a rise of 42.1 per cent. The maximum growth rate was registered in 1980, when it was as 7.5 per cent in case of the female labour force but only 3.6 per cent for their male counterparts.

To have a clearer picture regarding the increasing role of women on the Indian employment scene, let us analyse the trends in employment of women in both the public and private sectors. In 1973. the total employment in the public sector was 10 7 million going up to 15.1 million in 1983—arise of 41.1 per cent. Against this, the total employment of women in the sector increased by nearly 67 per cent, i.e., from 0.9 million; their share going up from 8 per cent to 9.6 per cent. 1982 registered the highest share in the total public sector employment, i.e., 10.1 per cent.

The picture is clearer in regard to the employment scene in the private sector where in

1973, the total employment was 6-8 million, going up to 7.3 million in 1983—a rise of 7.3 per cent. Against this the women's labour force increased by 18.1 per cent, i.e., from 1.1 million in 1973 to 1.3 million in 1983. Taking it another way, the share of the women's labour force went up from nearly 16 per cent in 1973 to 17.2 per cent in 1983. Thus, making a comparison of the figures of employment in both the sectors, i.e., public aud private, we find the woman playing a vital role in the development of both the sectors. But their contribution is more in the case of the private sector.

From the foregoing analysis, it is evident that since 1973 women have started playing an increasing role in our economic development. The need now is to formulate policies and programmes for them so that they can contribute to the maximum possible extent to the Indian economy in the years to come. Women have a serious complaint that they are getting jobs on an increasing scale but are not getting status. It is thus essential to make concerted efforts, with the employer giving assurance of equal status. Unless this is done there will be a crisis, leading in turn to a decline in the productivity and efficiency of the women's labour force.

Recently, it has been observed that women have started taking up jobs for the love of work and to lend purpose to their existence. It is true that they are not taking full advantage af their educational and professional attainments. They should be given the opportunities to seek careers suitable to their aptitudes nnd aspirations.

One of the most important constraints standing in their way is lack of adequate skills. The present system caters mostly to the male labour force This is why women by and large are unskilled and as a result they have been accepting low salary jobs. In the non-govermental sector, only 3 to 4 per cent women hold executive posts, the majority working in the lower rungs as typists, clerks, receptionists, and telephone operators.

Due to many reasons like illiteracy, ignorance as well as lack of training facilities, the women's labour force is more vulnerable in the competition in the employment market, where structural changes are taking place due to the transition from a traditional to a modern economy. It has become imperative to pay added attention to these aspects and to make efforts to provide education, vocational and technical training facilities to woman on an increasing scale. Proper guidance is also the need of the hour.

An effective employment policy for them is essential, keeping in mind the need to strengthen their participative role and ability to exercise their rights with dignity. Also full-time opportunities of employment must be enhanced. This would increase their standard of living. Teaching, nursing and other allied activities are well recognised areas where women are playing a useful role; their participation should be extended in the handicraft and cooperative sectors. Adequate finance, raw materials, marketing and training facilities must be made available to them on a large scale. The Central Government's role has been limited so far. It is essential that it expand its area of operation. A rational employment policy and programme for the women's labour force should be drawn up with substantial Central resources. This should then be implemented properly. For example, Indian public sector banks must take the necessary steps to promote women's employment programmes. If all these measures are taken. the women's labour force can become economically independent, an essential need for the country's economic prosperity.

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Editor : **S. C. Pathak**

Vedic Teachings

उदीर्ध्वं जीवो असुर्न आगात् अपप्रागात्तम आज्योतिरेति
आरैक पन्थां यातवे सूर्याय, आगन्मयत्न प्रतिरन्तआयुः ।।

OM UDIRDHVA JIVO ASURNA AGAT
APAPRAGATTAMA AJYGTIKETI
ARAIKA PANTHAM YATAVE SURYAYA
AGANMAYATNA PRATIRANTA-AYUH
R. V. (1, 113, 16)

In this Ved Mantra the poetic sage is saying. "Wake up ! with the sunrise, a new incarnation has started. When the darkness of the night is ended, our sleep state is over. In this nectar time of early morning, the shining light of the sun is enlightening our soul to the path of liberation. We are waiting at the threshold of the spiritual path to greet the first rays of the sun."

When you get up early in the morning, shake your head, and shake off that dream sleep state. You have that light within you. Awaken that light which was covered by your dream sleep state : that darkness of the mind, that ignorance of the presence of the Lord within your heart.

Even in waking, people are dreaming and sleeping. Thus, it is not enough to just wake up and get out of bed. You have to awaken yourself with the light of wisdom and give forth energy to your higher nature. You must give energy to your heart and to your head. You must give inspiration to yourself and your family.

If you want to make others happy, first make yourself happy by raising your own consciousness. Don't waste time in idle talk. Share words of wisdom with your friends Who is your true friend ? The One who is pure, the One who does not ask anything of you: that Divine Power who is always giving you sunlight, energy, air and vegetation. Never be ungrateful, because that One gives you everything !

Wake up ! Never feel sorry for yourself. Consider how the Earth bears hardships all the time. The sun never complains about rising every morning and shining all day, so who are you to complain ?

Arise. and shake off that dream sleep state. Inspire yourself and discard all that is undesirable within yourself. Every morning wake up with only one thought in your mind : "I am Thou ; Thou art me.' You can't wait for someone else to wake you up. You have to start by gathering the wisdom of the sages and saints. All your actions should be purified by the fire of wisdom. Then you must internalize that wisdom by constant practice : loving, caring, sharing with your loved ones. Remember, you live not only for yourself, but also for others.

What you really want is liberation. What you want is to know God. What you want is to be in supreme bliss, to know no more unreality. Even when dreaming, you should always dream about the Lord's creation. Even when sleeping, you should sleep soundly so that the body which the Lord has given you will be refreshed. Remember, this body is only a vehicle which has been loaned to you. It is the Lord's, not yours.

Who is the Lord ? He is seated in your heart and in the heart of every human being. When you drop your desires for worldly success, you are loving the Lord in your heart. When you are not complaining about anything, you are loving that Lord. When your ego no longer has power over you, you will not forget your own Goodhood consciousness. To surrender your ego to that consciousness it to approach liberation.

So, as the sun's rays are giving you positivity every day with each new sunrise, start giving positivity to yourself and to others. Then you will see the Divine sunrise in your heart. The whole earth will begin to shine for you with that spiritual light.

The Ved Mantra reminds us, "Oh man, wake up to the vibrations of the divine rays of the sun. The dark night has passed away, and the time for respite is over. All around us there is golden light. The darkest night of the mind is over, and the new horizon of inspiration is manifesting all around us. The whole universe is shining for us when we are in devotion. And in devotion we will find freedom fiom the weaknesses of of our mind. The calmness of eternity will prevail, and we will be free forever."

—By Dr. T. R. Khanna, U.S.A.

ASSAMESE TRANSLATION OF "SANSKAR-VIDHI"

Another milestone has been established in Ved-Prachar with the publication of Assamese version of Maharshi Dayanand's "Sanskar-Vidhi" by Dr. Narain Dass, President, Assam Arya Pratinidhi Sabha, Gauhati. It was released by Shri Atul Chandra Bora, P. W. D. Minister, Govt. of Assam, at a function held on the 5th February 1987.

For the purpose of disseminating Vedic thoughts and culture in the rural areas of Assam a Social Reforms Society, under the banner of "The Samaj Sanskar Sangh", was also inaugurated on this occassion, mainly with the active cooperation and assistance of the local people.

Office Secretary
S. A. P. Sabha

Editorial

Non-dependence: Source of Happiness.

There is a story told of a Greek philosopher who was noted for his scorn of comforts and luxuries. One day he was seen in the most fashionable street of Athens, looking intently at the various articles displayed in the shop windows. A puzzled bystander asked him ' Sir ! how is it that we find you here ? You believe in and preach the simple austere life." The philosopher replied, "I am just noting down the number of things I can do without." Acording to the philosopher the less you want, the greater is your happiness.

Our scriptures also, more or less, suggest the same ideal, though with a difference. They say that a devotee should be "anapeksha" i e. non dependent. The Greek philosopher believed that the virtue consisted in the avoidance of all physical pleasures, that pain and inconvenience in several forms were conducive to goodness. This is a negative approach. Non-dependence does not mean revulsion to wordly pleasures Actually, it means the desire for freedom and the will not to be tied down by such shackles which attract our attention in this world. Ishavasya-Upanished gives us a call to enjoy by giving up'. This instruction is totally different from the life-denying pessimism which is, mistakingly, considered to be the hallmark of a saint.

God does not ask us to run away from society and live as a recluse. On the contrary, He suggests that being born in a society we cannot even dream of avoiding involvement in social action. So we have to live in society and act in society—"Karmanyeva adhikaraste." Work is not only our birthright but a sacred duty too. However, we have no right to the fruits of that work—"Ma phaleshu Kadachan." God ordains that we should not hanker after results since these are beyond our reach. In any enterprise the final outcome is the integrated resultant of a variety of forces at work in the social surroundings.

—S. C Pathak

Vedas And Affluency

BY

Inder Dev Khosla, Sr. Vice President, Arya Vanprasth Ashram, Jwalapur.

यो वै भूमातत्सुखं नाल्पे सुखमहित

Upnishada

Where there is abundance, there is always happiness. The above is the essence of the classic lecture given by the great sage Sant Kumar to his pupil. Similar is the advice of the world renowned teacher Vishnu Sharma to his desciples.

"न हि तद्वियते किंचिद् यदर्थेनं न सिध्यति"

Panchtantra

There is nothing in this world which cannot be obtained by wealth.

Effulgent God, for the proper functioning of the Universe, has created two basic faculties, namely (सरस्वती) Learning and (लक्ष्मी) Wealth. In an embellished language, these have been described as the two espouses of God, through whom, He carries on administration. He has ordained that His sons and daughters too should possess these qualities, in well considered proportion, to lead a healthy, wealthy (both material and spiritual) prosperous, vigorous life and thereby ultimately seek union with Almighty (ब्रह्मवर्चस).

स्तुता मया वरदा वेदमाता प्र चोदयन्तां पाव-मानी द्विजानाम्
आयु, प्राणं प्रजां, पशुं कीर्ति द्रविणं ब्रह्मवर्चसम् मह्यं दत्त्वा व्रजत ब्रह्मलोकं

(Ath. 19 71)

In the present article we shall dilate upon wealth aspect only.

Importance of wealth and prosperity

Vedas give much stress on the acquisition of wealth. (अर्थ) so much so that the very first prayer in the morning on getting up is for grant of wealth (ऐश्वर्य),

भग एव भगवाँ अस्तु देवास्तेन वयं भगवंतः स्याम ।
तं त्वा भग सर्व इज्जोहवीति स नो भग पुरएता सवेह ।।

(Rig. 7.41.5)

O Lord of the Universe, you are the repository of all riches and wealth and with Thy help we may also be rich. During medieval ages, with the influence of neo-vedant, it was propagated that wealth is the root cause of vices, it stands in the way to achieve Salvation. This existing world is an illusion (माया) transitory and all that seems is non-existing. But this idea of theirs is quite fallacious, far from truth and against the very tenets of Vedic texts whom they allegedly interpret. On the other hand, Vedas clearly propound that for the betterment of this life (लोक) and life beyond it (परलोक), it is necessary to acquire as much wealth as possible; and after meeting ones wants distribute to others who need it.

शतहस्त समाहर सहस्त्रहस्त सं किर
कृतस्य कार्यस्य चेह स्फातिं समावह
(Ath. 3. 24. 5)

O man, earn like one who has hundred hands and distribute the earnings to others like a man who has thousand hands.

Vedas say that the present noble. prosperous and life of affluence is the basis or the stepping stone for a better existence in the next world.

Various kinds of wealth (prosperity)

अर्थ	(Artha)	धन	(Dhana)	द्रव्य	(Dravya)
रयि	(Rayi)	लक्ष्मी	(Lakshmi)	वसु	(Vasu)
वृत्त	(Vritt)	निधि	(Nidhi)	सम्पत्ति	(Sampathi)
भग	(Bhag)				

Three main sources of prosperity

इह गावः प्रजायध्वमिहाश्वा इह पुरूषाः ।
इहो कहस्त्र दक्षिणोऽपि पूषा नि षीदति ॥
अर्थ (20.127.1?.)

Earth, Cattle wealth and dexterity of man, are the three main sourcs of obtaining prosperity and, as such, men must have full knowledge and control over them to lead a life of prosperity and affluence and to attain its ultimate aim of moksha.

We shall deal with these three, seriatim. as below ;—

(*a*) *Earth*— निधि विभ्रती वहुधा गुहा वसु मणिं हिरण्यं पृथवी ददातु मे ।
बसूनि नो वसुदा रासमाना देवी दधातु सुमनस्य माना ॥
(Ath. 12.1.44)

May our spacious mother earth, who stores in her womb treasure of various kinds, bestow on us riches, precious stones, gold etc. etc.. Giver of munificence, she may confer upon us wealth.

असंबाधं बध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु ।
नानावीर्या औषधीर्या विभर्ति पृथ्वी नः प्रथतां राध्यतां नः ।

(Ath. 12. 1. 2)

Mother earth, (mother land) though herself chequered by high, low and plain places, remove all causes that impede the process of progress. She stores in her interior food, herbs and multi-farious powers of efficacy, may she afford us ample room for progress, happiness and prosperity.

गोर्धयति मरूतां श्रवस्युमार्ता मघोनाम् ।
युक्ता दह्नी रथानाम् ।

(Rig. 8. 94.1)

Earth is the mother of human being and various enjoyable things are within it.

Dexterity of man

भूत्यै जागरणं अभूत्यै स्वप्नमार्त्यै
(Yaju. 30—17)

O man, give up lethargy and sleep, be cautious, work hard, and enjoy the wealth of this earth.

You have been given this life to work hard for your alround prosperity.

कृतं मे दक्षिणे हस्ते जयो मे सव्य अहितः ।
गोजिद् भूयासमश्वजिद् धनंजयो हिरण्यजित् ।।

(Ath. 7. 50. 8)

I have perseverance in right hand and victory in my left hand. May I be winner of wealth, gold and cattle etc.

It is true that the earth, nay the whole cosmos, is full of material wealth but man have to explore this wealth and make use of that wealth for his benefit. Without full knowledge of this wealth and proper skill to make use of it, the same will remain useless. Skill and efforts are necessary.

लोक यात्रा दरिद्रवाध्यते । कौट 455 ।
योगः कर्मसु कौशलम् । गीता 2-50 ।

The main mission to earn wealth and to hoard it is not to enrich oneself, but to overcome poverty, to relieve society as a whole, from want, poverty and misery. It is to enrich the society, country as a whole. This idealism is not an empty boast but in Vedic age, it was really in full force.

(*c*) *Cattle wealth—*

जायमानाभि जायते देवान्त्सब्राह्मणान् वशा ।
तस्माद् ब्रह्मभ्यो देयैषा तदाहुः स्वस्य गोपनम् ।।
(Ath. 12.4.10)

The Vasha (cow) in its very inception is meant (by it) milk, ghee and milk products for Yajna Dewas, learned men (inclusive of priests) and master of Vedic lore. Therefore, it is to be called as their preserved wealth.

आ न इन्द्रो शतग्विनं रयिं गोमन्तमश्विम्
भरा सोम सहस्रिणम्
(Rig 9. 67. 6)

O Lord (Indra) grant us hundreds of cows, horses etc. Grant us that opulence which may be source of hundreds and thousands of pleasures for us.

(*d*) *National Wealth.*

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरे भरे ।
अस्मभ्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां
मघवन वृष्णया रुज ।।
(Rig. 1. 102. 3)

O Maghwan (Mighty Lord), do Thou strike down and destroy power of our country's foe. Make for us countrymen easily accessible, imperial Sovereignty and immense wealth. Let our riches and own kingdom ever flourish by Thy grace.

King's one of the main functions is to earn and hoard as much wealth as possible so that he may keep his subjects happy and safe from the attack of enemies,

राष्ट्रस्य संग्रेह नित्य विधान मिदमाचरेत ।
सुसंगृहीत राष्ट्रो हि प्राथिवः सुखमेधते ।। (मनु० 7,113)

The King should acquire wealth and fully preserve it. The articles worth preservation are gold, precious metals, food grains; other etables and cattle wealth. By preserving all these, he can keep his subjects happy and prosperous.

King's kingdom should, however, be based on truth and not on falsehood. Wealth must not be acquired by illegal means.

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथ्वीं धारयन्ति ।
सा नो भूतस्य भव्यस्य पत्नी, उरूं लोकं पृथ्वीं नः कृणोतु ।
(Ath. 12. 1. 1.)

Truth, greatness, honesty and generosity rules and high morale, natural strength, austerity with industry and labour, discipline, sciences and arts, and organization and sacrifice govern the destiny of land (nation) May this earth wherein the whole past attainments of mankind are preserved and remain in plenty in store to be attained in future, yield us last scope and opportunities for our life purpose.

God is the real Lord of wealth.

We human beings are God's best creaction and are known as His sons and daughters (आर्य पुत्र). We are His descendants, His successors, His inheritors and as such are entitled to inherit or hold inexhaustible, immeasurable, infinite and beyond normal human apprehension of His wealth. The only consideration is that we with our good and noble deeds deserve His grant. The doors of His treasures are always open to all without any distinction whatsoever. It is upto us to make us to deserve it. He like a rich worldly father, would never like that his sons and daughters should ever suffer from want or remain poor or otherwise suffer in any aspect.

विद्या हि यस्ते आद्रिवस्त्वादत्तः सत्य सोमपाः ।
विश्वासु दस्म कृष्टिषु ॥
(Rig. 8. 92. 18)

God is the treasurer of all opulence and He rains wealth, like ordinary clouds, on all the created beings. He takes pleasure out of that action but a sinful man remains deprived of it.

वायवायाहि दर्शतेमे सोमा अरंकृताः ।
तेषां पाहि श्रुधी हवम् ॥
(Rig. 11. 2. 1.)

Oh Almighty ! life principle enlivening the Universe, Grandest Majesty, may Thou be ever accessible to us and rear our supplication. O Lord, all the products of nature are all Thy creations.

त्वं दाता प्रथमो राधसा-मस्यसि सत्य ईशानकृत् ।
तविद्युम्नत्य युज्या वृणीमहे पुत्रस्य शवसो मह ।
(Rig. 8. 90. 2)

God, the creator of this Universe is the first donor, the real power having sway over all riches and as such He alone is entitled to distribute them. We should, therefore, pray Him and Him alone for our all-round prosperity, wealth and success.

Prayer for grant of prosperity

भूरिदा भूरि देहि नो मा दभ्रं भूर्या भर
भूरि घेदिन्द्र दित्सति ।।

(Rig. 4. 32. 70)

O Indra (Most Effulgent one) you are the bestower. Do bestow wealth on us lavishly and not niggardly. Do not grant these riches which may cause us pain but the one, which may bring happiness.

पारि यो रोहती उभे सधो वाजेभिरर्षति
मदेषु सर्वधा असि

(Rig. 8. 18. 6)

O God, your majestic presence exists in both the lokas (this world and the world beyond it) in various ways. Be kind and bestow that affluence with which we may fully enjoy in the world.

अग्निना रयिम श्रवत् पोषमेव दिवे दिवे
यशसं वीरवन्तमम् ।।

(Rig. 1. 1. 3)

O Lord of wealth and mighty donor ! it is by Thy grace that Thy adorers invariably get wealth which indeed render them great strength, good repute, fortitude and bodily vigour.

I may also. therefore, be given gold, precious metals, diamonds etc. and lastly imperial sovereignty.

यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयोरयीणाम्

(Rig. 10. 121. 10)

Whatever we pray for and desire to obtain, our desire may kindly be fulfilled. We may be the lord of wealth (both material and spiritual).

वि नो राये दुरो विधि ।।

(Rig. 9. 45. 3)

O God ! you open your doors of wealth for our enjoyment and prosperity.

सहश्रधारो यात्तना ।।

(Rig. 9. 52. 2)

May we be the Lord of wealth in hundred of ways.

अग्ने नय सुपथा राये अस्मान्

(Yaju. 7. 43)

O Lord, we all tread thy path of wealth.

वयं भगवन्ता स्याम

(Yaju. 34-38)

May we be prosperous.

सनो वसून्याम

(Yaju. 15-30)

O God, fulfill our cup of life with wealth.

चित्रम् वृषगं रयिं दा: ॥

(Rig. 10. 47. 3)

God, give us wonderous wealth which may give us pleasure. One of the redeeming feature of Vedic prayer is that there is always prayer for the society as a whole and not for individual self as is evident from above hymns for prosperity, opulence and possession of riches, there are not hundreds but thousands of mantras in the Vedas and other Vedic scriptures, but for want of space only a few have been quoted. From these, it would be abundantly clear that Vedas fully believe in abundance, prosperity, and affluency for a happy and life of plenty in this as well as in the world beyond it. There is nothing in the Vedas to the effect that one should live a life without enjoyment- The only important instructions they give is that while enjoying all this wealth men should not have attachment with it.

तेन त्यक्तेन भुञ्जिथा

(Yaju. 40-1)

All this wealth belongs to God. He is the real owner. He has bestowed it simply for enjoyment of His subjects. Secondly, riches or wealth must not be acquired by any illegal means. Covet not what belongs to others.

मा गृध: कस्य स्विद्धनम् ।

(Yaju. 40. 1)

Only honestly earned wealth can be the source of pleasure and long life.

राय: मदेम शतहिमा: सुवीरा ।

अग्निना रयिमश्नवत् पोषसेव दिवे दिवे । यशसं वीरवत्तमम्

(Rig. 1. 1. 3)

It is proper for everybody that he/she should earn wealth which may be source of strength, prestige, honour and pleasure.

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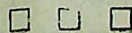
A GUIDE TO TRUTH

By Dhanwantar Singh

EDUCATION OF CHILDREN

A man can have good character and knowledge only when he has parents and teachers giving him good education. So, for good character of a man it is necessary that prior to his birth his parents are strict followers of religious duties. Out of all living beings in the world, man is such a creature that he works according to what is taught to him Many people of good temper attain bad habits due to ignorance or bad social customs. Such people if guided properly can follow the right path easily.

So it is the foremost duty of parents and teachers that on no account they should do such act which has bad impression on the children. Before entering into family life, one must be well conversant with his new duties to be performed, so as to avoid troubles for himself and the children in future.

Prior to marriage,man must be well learnt and healthy under strict 'brahmcharya' (celebacy) and should know all his duties as described later. On no account should the meat and wine be used. Physical energy should not be unnecessarily wasted. For this purpose, married people should follow the time schedule of co-habitation so mentioned in "Sankar Vidhi" written by Swamiji. Less than that is better but excess is a sin. Permissible period for co-habitation is upto sixteenth night from the menses. First four nights are strictly forbidden. Also eleventh and thirteenth night is forbidden. This way only 10 nights are allowed in the whole month. If there is desire for boy, then even nights be applied and for girl odd nights, complying strictly with the forbidden period.

When conception is known or when it is confirmed upon stopping of menses, there must be no co-habitation upto complete one year after that* 2. However when there is no conception, same schedule be followed. There should be no wastage of energy so that there is no danger of death at the time of extreme-responsibilties of family.

Women should not use intoxicant, rotten, sour and other things harmful to mental power, during and after conception. She should take good food like milk, ghee and fruits etc.

When child is born, the women should remain in clean place. Child may get milk of mother, nurse, cow or goat as per circumstances.*

When child grows up, he/she should be taught with meenings Ved mantras and other shlokas with good teachings. The children should not be frightened by telling tales of ghosts and witches. Nor one should bother about ficticious matters of horoscope. They should be educated for good behavior and brahmacharya. They should be taught to wish "Namaste" when some one comes home. They should be convinced that it is very harmful to touch and irritate urinal organ. Except for urinal, it should not be touched other-wise they may suffer from many dangerous diseases like madness etc. The children should not be allowed to talk sexual stories, think of bad things. Nor they should remain in company of wicked people. Boys and girls should not have any attachment with each other and even avoid to see each other.

There should be no fondling with the children as it spoils them. Parents and teachers should clearly advise the children to adopt and follow their goods action and not the bad ones. They should be strictly asked never to use meat, fish, eggs, cigarettes, wine and other harmful things. Playing of cards should also be forbidden as it leads to habit of gambling. Use of radio, T. V., Video, cinema should also be abandoned as these are harmful for conduct, health, time & study. They should not enter the water of unknown depth to drowning and any trouble from water animals.

It is the formost duty of the parents to educate their children well at all costs.

Process of Learning and Teaching

Good knowledge, education and habits are the real wealth of the children. There is no fear of theft of such wealth, while in case of wealth of silver and gold there can be even danger to life.

When children are five to eight year old, then boys should be sent to boys school and girls to the girls' school only. Even five year girl should not be allowed to go to the boys's school and nor five year old boy to the girls school at any cost.

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* 2. It is also written in books on'Brahmacharya'that for a person who remained strict 'brahmchari' before marriage, single co-habitation is sufficient for conception. Lot of energy and thus life period can be saved this way.

* Use of sugar and its alternatives like as cyclamate and saccharin should be avoided as these are health hazards. Aluminium utensils are also not good. Brass utensils should be used. Glass bottles will be better.

Also the teachers and other employees should be all male in the boy's school and female in the girl's school, In other words co-education is a grave sin and a mistake. The distance between the boy's school and the girls' school should be more than five kilometers and both the schools should be more than ten kilometers away from the town or the village, so that the children, till they remain brahmcharis/brahmcharini should not get any chance to talk, see, touch, meet, say ugly words, play, think of sexual matters and live with opposite sex. This way they should escape from eight kinds of "maithun" the wicked action, so that their physical and educational life is not spoiled. Arrangements for their living and food should be made in the school, even parents should not be allowed to see them. When children go out for a walk, their teachers accompany them so that no mischief is done. Parents or teachers should teach the students "Gayatri Mantra"

ओ३म् भूर्भुवः स्वः तत्सवितुर्वेण्यम्
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।।

"Aum bhoor bhuva swah tat sawitur-varenyam bhargo devasya dhee mahi. Dhiyo yo nah prachodayat (Yaju-36-3)." The God, the creator and supporter of all, free from all suffering and remover of troubles in his company and all pervading is adorable. Such a great God may keep us off from evil actions and lead us on to good works.

After Gayatri-mantra, they should be taught bathing, achman and Pranayam etc. Bath is necessary for physical cleanliness. Pranayam is of four kinds.

1. Bahy-Vishay(बाह्य विषय)

Breath out fully and then stop breath, contract anus upward. Upon feeling uneasy, breath in slowly and then repeat again as required. Keep on saying 'Aum' in the mind. It makes mind and soul powerful.

2. Abhyantar (आभ्यान्तर)

Here breath is stopped after breathing in fully, rest is similar to bahy-vishay.

3. Stambh-vriti (स्तम्भवृत्ति)

Here breathing is stopped at any moment.

4. Bahya abhynantarakshepi (बाह्याभ्यान्तराक्षेपी)

Here breathing is done suddenly in opposite way and stopped for a while.

Children must be taught proper way of eating, clothing, talking and behaving with the elders. After Pranayam five scacred duties (Panch-maha-yagya) should be taught:—

1. Sandhya

It is also called 'Brahmyagya' (ब्रह्मयज्ञ). It is done twice, once in the morning and once in the evening.

2. Dev-Yagya (देवयज्ञ)

In this yagya we do Havan (fire oblation alongwith reciting of Ved-mantres). This is done after sunrise and before sunset i.e. twice a day. Just as burning of small pepper affects many people, similarly burnt material in Havan benefits the world. Recitation of Vedmantras continues preaching of culture and study of Vedshastras. This yagya must be done twice daily.

Brahmcharya is of three types :—

1. Simple :—Upto 25 years for boy and 16 years for girl.
2. Medium :—Boy 44 years & girl 22 years.
3. The Best :—Boy 48 years & girls 25 years.

These age restrictions are meant only for those desirous of marriage. If some one wants to live brahmchari for the whole life (like Swami Dayanand) he can. But this is the task of fully learned, self controlling, and defectless yogies, because it is not an easy job to suppress the pressure af sensual desires.

Good people should also adopt Yamas and Niyamas.

Five Yamas are :—

1. Ahinsa :—No enmity with anyone.
2. Satya :—To accept truth, speak truth and act on truth.
3. Asteya :—Never to do theft by thought, speech and action.
4. Brahmcharya :—To control senses.
5. Aparigrah :— Not to feel pride.

FIVE NIYAMAS ARE :—

1. Shouch :—To remain clean by bathing etc.
2. Santosh :—To do all out effort; but not to feel joy or pain on profit or loss.
3. Tapa :—Not to swerve from Dharma under any troublesome circumstances.
4. Swadhyay :—reading and teaching.
5. Ishwar—Pranidhan :—To apply own self for the service of God.

Also the teachers and other employees should be all male in the boy's school and female in the girl's school, In other words co-education is a grave sin and a mistake. The distance between the boy's school and the girls' school should be more than five kilometers and both the schools should be more than ten kilometers away from the town or the village, so that the children, till they remain brahmcharis/brahmcharini should not get any chance to talk, see, touch, meet, say ugly words, play, think of sexual matters and live with opposite sex. This way they should escape from eight kinds of "maithun" the wicked action, so that their physical and educational life is not spoiled. Arrangements for their living and food should be made in the school, even parents should not be allowed to see them. When children go out for a walk, their teachers accompany them so that no mischief is done. Parents or teachers should teach the students "Gayatri Mantra"

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Yamas and Niyamas should be observed simultaneously. It is not good to observe only Yamas without Niyamas. There should be no holiday or break in religious duties. To observe religion (Dharma) is as necessary as breathing.

Brahmacharis and brahmcharinis should abstain from the use of wine, meat, scent, garlands, pickles, jams, company with opposit sex, sour things and acts of cruelty. Use of meat and wine should be treated as a heinous crime and should never be committed at any cost. Rubbing of organs, touching of urinal organ un-necassarily, use of anti-mony, sensual desire, fear, worry and hatred etc. should be avoided. They should always sleep all alone.

The teacher should instruct the students as—"Oh children ! You should always adopt our good actions and not the bad ones."

People should always act according to Dharma. Dharma means to act judi-ciously and truthfully without partiality and to reject falsehood altogether. Contrary to it is called Adharma. Education should be given to all the people and not only the brahmins. Because if only one community is educated, it will cheat others due to their ignorance; but if all are equipped with knowledge, the brahmins will remain on the right path.

Whatever is studied or taught, should be thoroughly tested whether it is right or wrong. Mere faith cannot make something good. Some people become good for some-time and when they gain confidence , then they start blackmailing like the foreigners who use verses of Arya Books and insert their evils there-in. This way they trap the people into sins like a hunter. Therefore, whatever is read or taught it should be tested by five criteria of test.

1. Whatever is in accordance with the attributes, actions and nature of God and with the tenor of Vedas, is right other-wise wrong.

2. Whatever is in unison with the laws of nature, is right, otherwise wrong.

3. Whatever is consistent with the teachings of virtuous, learned, truth speakers, and clear minded people is accepteable otherwise rejectable. Christian preachers do a trick by making one idol of christ of prue wood and the other of Rama or Kirshna very heavy with load filled-in. Then they tell the villagers that only Christ can save them be-cause only his idol swims and that of Rama or Krishna sinks and this they prove by putting both the idols in water, the idol of Christ being made lighter, swims and that of Rama or Krishna being heavy, sinks. People should be careful against such frauds.

4. Whatever appears to be right with the clear knowledge of mind, that can be right, just as if some thing of ours is stolen, we feel pain, it means stealing is

(Continued on Page 21)

Svasti Mantıas From Rigveda, Chapter 5

Elucidation by Dr. T. R. Khanna (U.S.A.)

SVASTI NO MIMITAM ASVINA BHAGAH
SVASTI DEVYA DITIR ANARVANAH
SVASTI PUSA ASURO DADHATU NAH
SVASTI DYAVAPRTHIVI SUCETUNA
(R. V. 5.51.11)

May those high teachers, lecturers and wise people who are giving us knowledge be conducive to our happiness. May we learn from them that wisdom which brings us joy and prosperity. May we learn the science of light and cosmic energy. May we attain knowledge of the weather,water and wind. May the knowledge of earth sciences be useful for our protection and well-being. May we also attain knowledge of the heavens, the planetary systems and the galactic system. May we attain the highest awareness of the environment in which we live, by the grace of our high teachers.

SVASTAYE VAYUMUPA BRAVMAHAI
SOMAM SVASTI BHUVANASYA YASPATIH
BRHASPATIM SARVAGANAM SVASTAYE
SVASTAYA ADITYASO BHAVANTU NAH
(R. V. 5,51,12)

For our protection and well-being, may we attain knowledge of the wind direction, and their effects on the weather. May our air always be pure and conducive to our health and prosperity. At night, may the moon impart sweetness to our herbs, fruits and flowers. May the Lord and Creator of the universe protect all life on earth and provide us with our basic needs, so that we can peacefully lead our daily lives. May we be well-versed in the sciences, especially the science of the soul, so that we may make right use of the prosperity which the Lord has so bountifully given us.

VISVE DEVA NO ADYA SVASTAYE
VAISVANARO VASURAGNIH SVASTYE
DEVA AVANTU RBHAVAH SVASTAYE
SVASTI NO RUDRAH PATVAM HASAH
(R. V. 5,51,13)

Oh human being ! Take refuge in the wise people who have given us the universal knowlege of Divine Consciousness. It is this light which sharpens the intelligence of all hard working human beings so that they become brilliant, powerful and useful. May this wisdom bring about a change in consciousness so that all may stay away from the wicked people,

SVASTI MITRAVARUNA
SVASTI PATHYE REVATI
SVASTI NA INDRASCAGNISCA
SVASTI NO ADITE KRIDHI
(R.V. 5,51,14)

Oh Lord, grant us those high teachers who are worthy to be chosen and friendly towards our higher nature. May the fire of wisdom enlighten us so that we may remain on the path of righteousness. May we gain happiness and prosperity. May we always sing the glory of those wise people who are inspiring us and enkindling the spark of knowledge within us.

SVASTI PANTHAMANU CAREMA
SURYACANDRAMASAVIVA
PUNARDADATA GHNATA
JANATA SAM GAMEMAHI
(R.V. 5,51, 15)

Oh people, as the sun and the moon follow their paths with discipline throughout the day and the night, so should you follow the path of justice. You should always respect those who know more than you, and remain united with the wise people who give you knowledge again and again. × ×

Progress of Vedic Dharma in West Africa

Mr. Weston Charls Ankoh from Aryan Vedic Mission and Benevolent Home Service Trust, Accra North, Ghana has, through a letter addressed to the Sarvadeshik Arya Pratinidhi Sabha, appealed for substantial funds to finance their projects and pro grammes.

A copy of the appeal is reproduced below. The donations by individuals and institutions may kindly be channelled by remitting the funds through crossed Draft in the name of Sarvadeshik Arya Pratinidhi Sabha Delhi.

—B. D. Snatak
Hony Media Advisor

Dear Sir/Madam,

Respectful Namaste.

It is our pleasant duty to inform you about the establishment of Arya Samaj movement in Accra (Ghana) bearing the name Aryan Vedic Mission and Benevolent Home Service Trust.

The introduction of Arya Samaj in this corner of the globe is aimed at disseminating the profound Vedic wisdom propounded byMaharashi Swami Dayanand Sarasvati. Vedic ideal propagation and Social Welfare Service to the people at large is our prime concern in eradicating religious ignorance and social degradation in the midst of God's children.

In view of its numerous aims and objectives, we hereby with sincerity appealing to you and your society to assist this newly formed organisation with substantial financial grant in aid of our Vedic propagation and benevolent services to the destitute and under-privileged.

Your sincere assistance and coperation to this effect will be gratefully apreciated. ×

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I, S.C. Pathak, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/- (S. C. Pathak)
Signature of Publisher.

Dated 1-3-1987.

Do we have moral right to criticize

By Dr. M. Swaroop M. A. Amsterdam

I am a crusader against discrimination in the service of humanity. I also believe that to know the truth is everybody's birth right.

About whole world including all the member countries of U. N. O., are against South African Government's policy of discrimination. I also firmly believe that south African Govt.'s policy of discrimination is against humanity and the famous Charter of Human Rights which was passed on 10 December 1948 by the General Assembly of the United Nations which was accepted by all the member countries of U. N. O.

In all democratic countries, even in Communist World the system of running the government is nearly the same in the matter where the major policies concern in respect of Administration, Education and Justice.

Hence it is crystal clear that Administration, Education and Justice are free from each other but no doubt are interdependent and interrelated for running the Government.

Now we will take these three aspects and that how far we are faithful and honest in abiding the U. N. Charter of Human Rights.

(1) In all the six continents and in all the member countries of U. N. in the field of Administration we have given equal Rights to women, that is why we see many women Prime Ministers in different countrics like Israel, India and England ; except in a few backward countries where women have been deprivep of equal Rights.

(2) In the field of education we can safely say it is satisfactory but not up to the required standard, except in few countries. We see that progress is there in this respect and the day is not very far when women will enjoy equal rights in the matter of education like men.

(3) In the field of Justic *we are not honest—but selfish*. It is fact that nearly in all the countries woman can become a lawyer or a Judge and even a law minister.

I think that religion is also under or within the jurisdiction of law up to some extent, that is why a Muslim in Holland or in other Europeean countries, including U. S. A, is not allowed to keep more than one legal wife.

In the history of Islam and Christianity till today women are supposed to be inferior than men in the field of Religion. In highly developed European countries, including U. S. A. and Canada, those who believe in equality and freedom and also in Universai Declaration of Human Rights are not ready to give equal Rights to women—why ? Are we honest? Are we sincere towards what we say and believe ? *I want to see the day when there will be Lady Pope in the Vatican city.*

When there is social discrimination (in religious-matters) in most of the member coun-

tries of U.N., there is Political discrimination. Now it is clear that those who are opposing the policy of Political Discrimination in other countries, must first see themselves and must immediately remove Religious discrimination so that they can have a fair right to oppose others Govt,s' policy of discrimination.

I can firmly say that there is Social discrimination in the form of caste system and religious discrimination is also there like European countries and U. S. A. etc. In India every year thousands of innocent people are killed in religious and caste based arson and fightings. No doubt the *Govt. of India has abolished Untouchability by law but world does not understand that Untouchability was only a fruit of Caste system and still* the whole tree with its deep roots is there. Till the Caste system (in all forms) is not abolished by Law, there cannot be social equality in India. But there is one religion on this earth that is Vedic Religion which teaches and practices equality and freedom in all forms that is why every woman has equal right to reach and act up to the highest post in the field of Religion.

Hence, all the countries, which are against the policy of discrimination in other countries, have no moral right to do so as long as they themselves as not fair and honest and practice discrimination in one way or the other.

□

(Continued from Page 16)

bad. Nothing should be believed blindly. Generally riots take due to blind faith on others.

5. Anything which appears to be clearly right on (i) seeing, listening, smelling, touching, and tasting (ii) which appears correct by inference (iii) which is similar to right, and (iv) which is correct as per true history, should be accepted otherwise rejected.

So whatever is done that should be always right and nothing wrong should be done under wrong influence. Since bad result is due to bad cause, so whenever something wrong occurs, it should be investigated and wrong cause thereof should be removed immediately.

Students should be taught real books like Ashtadhyai, Nighantoo, Vedas, upnishadas etc.

Spurious books like Puranas, Tantras and such others should not be taught.

□

Why does a man go astray ?

By D. N. VASUDEVA Damanjodi (Orissa)

अथ केन प्रयुक्तोऽयम् पापं चरति पुरुषः

—G. III 36

As a rule,every living person has a sufficiently clear perception of what is good and meritorious. He is endowed with intelligence enough to understand what is right and wrong. But when one comes to action, he is tempted to do the wrong. Why this divorce between ideology and action ? There is the Divinity in every one of us, which wants to fulfil itself with noble and worthy achievements. It is a kind, merciful and friendly power. Why does it not prevent a person from acting wickedly, unrighteously and sinfully?

The answer has been given in the Holy Geeta :

प्रकृतेः क्रियमाणानि गुणैर्कर्मणि सर्वशः

—G. III 27

It is because of animal instinct in most of us that tempts us away, and thereby we walk the baser joys of the flesh. It is of the nature of the Satan in our bosom that loots away systematically the good in us.

A person's desire expresses itself in uncontrollable impatience. The bundle of thoughts that flow towards our object is called desire. It is the emotion that impells us to act sinfully. The desires in us screen off our discrimination, our wisdom, because of the attachment of the mind to ever-changing wordly objects. When there are noble (Sattvic) thoughts noble actions manifest themselves: when the thoughts are agitated (rajas), the actions are agitated and confused; and when the thouhgts are dull and animalistic(tamsic), the actions generated are base, vicious and cruel, their motive being lust, greed, and selfishness. A person is left to his gunas to act and behave. God does not intervene. Therefore, let a person act nobly, and claim manhood. Purusharth is the privilege of man.

To explain further, a person has three kinds of dispositions viz. Sattvic, Rajas and Tamas. Desires for sensuous objects are Tamsic, and to drop these off, a long period of spiritual exercises is necessary. Desires for power and wealth, for fame and glory are all Rajas, and these would drop off by religious piety and meditation. Ordinary desires (Sattvic) can be got rid off by daily prayers. The sum total of all these qualities in any individual is constant. It is the preponderance of any one guna that decides the type of man.

The three gunas are associated with light, red-colour, and darkness respectively. These gunas have no separate existence; they are different mental climates in a man. That is why we come across people of different conduct, character and behaviour in the world. These gunas (natural qualities) are inherited by us from many previous births according to the qualities of our actions during those incarnations. Religious practices alone can reduce, and gradually nullify, their encrustation, so that the self is revealed to us after a long period of time. □

WORDS OF WISDOM
A Guide to Salvation

By S. C. Pathak

Almost every religious minded person aspires to attain salvation which ensures freedom from rebirths. But he seems to be leaffled about the choice of the right way that will take him to the goal. What he desires is an easy, safe and sure route. Some may, by mistake, tread the undesirable path and later regret the act like the one boarding a wrong train. Unfortunately, there is no short cut to salvation. Ignorance is said to be the cause of suffering from death while knowledge procures immortality.

Ignorance begets lying, idolotory, and other sins, and so produces suffering. On the other hand knowledge directs persons to righteous works, such as telling the truth and the like, and so is a means of salvation.

Other means of salvation are right judgement, contentment, self-control. indifference, forebearance, faith, contemplation, sincere desire for salvation, attention to spiritual teachings, reflecting, experimenting and realising what is tought is also necessary.

Salvation may not be effected in one life : and so the soul incarnates many times to acquire perfection. It is not correct to believe in one life of the soul. For, the unequal distribution of happiness seen in the world must be results of good or bad deeds done by the soul in her pre-existences. If not, God will be unjust to make some happy and others miserable. But God is just. So the present is the result of the past life. Therefore, a person should develop its good qualities with utmost faith in God from his early years. There is no need for an aspirant to retire to seclusion or go about taking dips in holy rivers. That may cleans his body. But for salvation cleanliness qf the soul is neeessary which can he attained only by developing 'Satwaguna' in oneself through persistent practice of devine and unattached actions.

Remember, your actions in the past are responsible for your present conditions and your present actions will mould your future. Do good and be good. That is the only path way to salvation,

(An adaptation from religious discourse).

CORRIGENUM

On page 9 of February 87 issue of Vedic Light please read 'experiential' for the word 'experimental', appearing under commentary of Sutra 6 of Patanjalis Yog Darshan. The error is regretted.

—Editor

L. Sant Ram, B. A. alias Jat-Pat Torak Mandal

By

G.B.K. Hooja, Former Vice-Chancellor, Gurukula Kangri Vishwavidyalaya, Hardwar.

In the good old days the name of L. Sant Ram, B.A., had become synonymous with the Jaat Paat Torak Mandal. The association persists in the minds of those who had the privilege of knowing him then. But not many of them knew that he was still happily with us, until the Sahitya Parishad decided to felicitate him on nis 100th Birthday on the 14th February at Rabindra Bhavan. It was a rare honour and a unique opportunity, when the numerous admirers of L. Sant Ram got together to pay tributes to this tireless soldier of the Pen, who has ceaselessly used this weapon for the amelioration of the lot of the down-trodden and the out-castes for over half a century.

Bassi is a small village in Hoshiarpur District of Punjab. Sant Ram was born in 1886 as the fourth son of L. Ram Das Gohil, who was a well-known businessman, operating in the North West Frontier Province of United India and far Yarkand in Central Asia. He received his primary education at the Sardar Bahadur Aminchand High School, Bajwara. and earned a stipend of Rs. 2 P.M. for further studies. Having passed his High School from Jalandhar, he joined the Government College, Lahore, from where he passed his B.A. in 1909. This was a rare qualification in those days: so young graduates felt proud to display it. Sant Ram did the same, and the appellation has stuck to him as a part of his name. Early in his youth, he fell under the spell of Swami Dayananda and his disciple Swami Shradhananda. This aroused in him a missionary zeal to combat social evils which were the root cause of India's subjugation. Following his gurus, he identified the caste system as Enemy No: I. Castes tended to divide the society as nothing else. They raised insurmountable barriers, and caused hurt to human dignity and self respect, which inevitably led to alienation and weakened the fabric of social solidarity. He realized that the caste system and Indian nation-hood could not go together. Castes bred inequality, a senese of high and low, militated against socialisation, nurtured untouchability and cast humiliation and degradation upon a vast sector of humanity on the basis of chance of birth. Those born amongst the so-called untouchables were doomed for life. No doubt, in the long course of Indian history, reformers rose from time to time to urge the society of this evil. The Buddha, Guru Nanak, Sant Kabir, Swami Dayanand and Mahatma Gandhi to name a few illustrious revolutionaries but the evil continues to persist. This realization determined the life mission of the young graduate, who as the brave soldier of Dayananda, decided to join the crusade against the evil of untouchability, and in due course came to occupy the role of an acknowledged leader

along with Bhai Parmananda. The Jaat Paat Torak Mandal was officially established in 1922 at Lahore, with L. Sant Ram as the Secretary and Bhai Parmananda as the President. As mentioned above his weapon was the pen, and he used it with all the vehemence and vigour at his command to wage a war against the inequities of the caste system. He wrote and published small tracts, short stories, essays, booklets and articles galore, with a view to arousing public conscience and generating social awareness in support of his self-chosen cause. Many factors combined to operate in his favour : spread of education, enlightened journalism extension of railways and motor-ways leading to increased mobility, World War II. And, of course, the most powerful factor was the Shradhananda factor. After the assassination of Shradhananda Gandhi chose to assume his mantle when he entered upon a fast-unto-death to combat the Mcdonald award. A dent was made in the orthodox fortifications, but the cries of Hindu Paani and Muslim Paani still remained a familiar feature of the social milieu and the railway-station scenario, until India stood broken into two hostile wings. Says Sant Ram, "Neither the British nor Jinnah was responsible for the creation of Pakistan. It was the caste system of the Hindus. And further, "More people were converted to Islam as a result of the superciliousness and the haughtiness of the so-called twice-born than out of fear of the sword or attraction of monetary reward. Those who strut about as belonging to a higher caste cannot imagine how it hurts the other sections whom they hold in contempt as belonging to lower caste. This is the main cause of bitterness prevailing in the society. Caste system is a national malady and it is the first duty of the Government to eradicate it. Following the lead of Mahatma Gandhi and Dr. Ambedkar, the founding fathers of the Indian Republic sought to adopt constitutional and legislative measures to outlaw this evil, but as it happened, the electoral system has, in the last 40 years, tended to aggravate the malady. The body politic of the country stands riven in caste constituencies, today, as never before. Caste considerations prevail for the allotments to tickets as well as seats in the cabinet. Politicians and their supporters stand divided in cast lobbies. It has not been possible to eradicate the curse of caste by legislative action alone. For this, the mass media should come forth in a massive way. What young Sant Ram did with his meagre resources may now be done with far greater success, if the powerful resources of modern technology are mobilised. All that is required is grit and determination of Sant Ram. When the delegation of the Hindi Akademy called upon him at his house on the 14th February for a message, he repeated his slogan, "Jaat Paat toro."

Eminent academicians and literary savants like Prof. Gokak, Prof. Veda Vyasa, Vishnu Prabhakar, Suman, Vijayendra and Lakhshmi Narain Lal recalled the services of this centenarian crusader in the field of social reform, value-laden education, history and culture, national integration and humanism at the afore said meeting at the Rabindra Bhavan. However, one wonders if that will be the end of the show. All admirers of L. Sant Ram and advance guards of Indian nationalism and global harmony would like to seize upon this opportunity to be the beginning of the next Act in this very purposeful drama. First thing which may be done is to reprint the relevant but unobtainable publications of L. Sant Ram. This could be undertaken by the Sahitya Akademy. Arya Samaj and other nation-building organisations

(Continued on Page 30)

Man's Search For God

Findings

By Dr. Amar Singh M.A. Ph.D.

One finds interesting causes motivating man's search for God, through historical analysis. Grounding this analysis on the law of causation, it is not hard to discover three important causes which moved the wheel of Godly knowledge towards logical theism. This analysis produced the conclusion that the law of necessity is the prime motivating factor. The law of necessity can be broken into three parts for discussion :

1. Logical necessity
2. Emotional necessity
3. Ethical necessity

1. Logical necessity.

The necessity of reason compelled man to doubt any assertion which contradicts human reason. Since man developed his capacity to reason, he began to examine his own beliefs about Hylozoism, Animism, Detheism and Polytheism and found them irrational. The weapon of intellect became so sharp that it began to cut the delusive and irrational parts out of human thinking. Reason, which is regarded as the greatest gift to mankind, manifested itself in the form of logic ; and with the razor of logic, man operated upon the various kinds of Polytheistic doctrines. Also various forms of monotheism became subject to logical analysis.

2. Emotional necessity.

It seems to be inner emotional forces which have been moving the human mind to think about God in a particular form. Jung's discovery of COLLECTIVE MIND and ARCHETYPES provides sound evidence of inner levels of human consciousness. But so far, very little is known about the unconscious and collective levels of the human psyche. Dreams, which are the gateways to deeper levels of unconscious experience are not yet fully understood. Recently, a new survey of spiritual lavels of dreams is provided by Ray Q. Hayes in his thesis-Man's Search for God and Self Through his Dreams, 1978. He finds strong evidence that spiritual dreams reveal the emotional need for the knowledge of God. Unfortunately, man has not yet gained an insight into the accurate interpretation of dreams. One point can be mentioned with some accuracy. Human emotional necessities always force him to believe in God and establish various sentimental relations with him. Whenever any negative force (atheism, materialism) assaulted their faith, they defended it even at the cost of their lives. Modern atheists either develop an unbalance personality, or jump to the extreme of taking human leaders as their Gods. It is clearly indicated in the Bible, the Quaran and other ancient scriptures as well as empirical survey that perfect human happiness, individual or universal. can only be achieved by the perfect knowledge of God. In other words, human emotions will be sublimated when they are washed off into the deep ocean of Godly personality. The manifestation of love can be

culminated in the universal form of love which is another name of God. Evidently, any concept of God that opposed emotional necessities of man was doubted and brushed aside.

Ethical necessity.

It is also found that the ethical concept and practice of man forced him to believe in God. The concept of right and wrong, good and bad, value of ethical life, conscience, intution, justice, hell and heaven implied that there should be a judge and other forces which implement justice.

The analysis of ethical values reveals that it is inner conscience which is the fountain head and criteria of the ethical judgement. This conscience is universal in all minds and provides the criteria of wrong, good or bad. It also teaches man through happy and unhappy feelings, fear and fearlessness that one should follow the voice of conscience. Without conscience man would have remained the same as the other animals who have no eithical laws or practice. Without God, no logical explanation of reward of good deeds, punishment of bad deeds will be possible.

Because of this necessity, Kant, though he criticized casusal, ontological arguments for the existence of God in his Critique of Pure Reason (ideals of reason), had to provide ethical reason for the existence of God in his book. The same is true of William James who in his Vareties of Religious Experiences, proves the existence of God on the ground of pragmtic reasons.

□□

News

Progress of Arya Samaj in South India

Shri M, Narainswamy, Organiser, Arya Samaj. Madurai, has been painstakingly working for the cause of Arya Samaj in South India. With consistent efforts he has not only been able to open new units of Arya Samaj in various towns and villages ; but has successfully brought quite a large number of Christian and Muslim families into the fold of Vedic religion through conversions. During the month of February 1987, in all 19 Christians and one Muslim were converted to Hindu Dharma at the impressive ceremonies conducted by him, with the assistance of his co-workers, at Madurai.

Apart from a well established Arya Samaj at Madurai, new Arya Samajs have been opened at Tirunnelvelli, Meenakshipuram, and Nagercoil. A new unit at Shen-Kottai is expected to be opened in May 1987.

Shri Narainswamy also attended the marraige ceremony of a Saurashtra gentleman at Madurai who is a supporter of Arya Samaj. Tamil version of Satyarth Prakash were also distributed by him freely to the persons who were enthusiastic to know about Vedic Dharma,

★

Yog Darshan (Patanjali's Yog Sutras)

Elucidation by Dr. T. R. Khanna, U.S.A.

(Continued from the previouse issue)

Sutra 16.

॥ तत्परं पुरुष ख्यातेर्गुण वै तृष्ण्यम् ॥

In the highest state of detachment, one experiences the pure self.

Commentary :

By direct experience of PURUSA and PRAKRITI the manifest and the unmanifest, the GUNAS (Cosmic Forces) take hold of us. Through meditation, the greatest renunciation comes. One becomes master of all the forces operating at all levels: mental, emotional, and physical. The highest renunciation clarifies one's heart and soul. One is centered, walking between pleasure and pain, neither elated by success nor disappointed by failure. One who attains the egoless state is beyond attachment, and is God realized. One's lower desires automatically disappear when one stops feeding them. Even the impressions left by those desires disappear. In the state of SAMADHI one is totally absorbed in Pure Light. There are two kinds of SAMADHI. In the first type, seeds of desires and thoughts are only brought to the surface. In the second type, those seeds are burned, one is completely purified, and one remains in the state of pure awareness.

Sutra 17.

॥ वितर्क विचारानन्दाऽस्मिता रूपानुगमात् संप्रज्ञातः ॥

By logical thinking and reasoning, by contemplation and discernment, by realizing the Supreme Bliss and the Self, by understanding the unity of the universe and the "I"consciousness, one attains transcendence.

Commentary:

By logical reasoning, intuitive wisdom and discernment, one becomes established in Bliss. The state of transconsciousness is called SAMPRAJANTA SAMADHI. In this state one attains all power to control nature. There is a second type of SAMADHI which is called ASAMPRAJANTA SAMADI. These will be described in more details in SUTRA 18. According to Samkhya philosophy, we are able to control all of the 24 elements, including the five sensory objects of perception. When the mind of the meditator becomes atomic in the process of meditation, he is in control of all these elements. He stands fully centered. He neither asserts himself, nor allows his ego to stand in his way. He sees the essence in every being, and every being as a center of the universe.

Sutra 18.

॥ विराम प्रत्ययाभ्यास पूर्वः संस्कार शेषोऽन्यः ॥

Absence of all modifications of the mind comes from highest detachment.

Commentary:

In order to see clearly, one must have an imageless image. One cannot see clearly if one's mind is filled with images. If you love someone possessively, you have an image. You are loving the image and not the real self. Through the cessation of all mental activities, the mind remains in Universal Reality, the unmanifest. There are two states of Universal Reality: SAMPRAJANTA SAMADHI, which represents union with the Self, and ASAMPRAJANTA SAMADHI, which means identity with the self. In the first state, the seeds of thought remain dormant and may sprout again; whereas in the second, all seeds of thought are burned. In the first state, latent tendencies remain; while in the second, they are destroyed completely. In the first state one is conscious of the body; but in the second, one goes bcyond.

Sutra 19.

॥ भवप्रत्ययो प्रकृतिलयानाम् ॥

Those who totally absorb themselves in Supreme Consciousness do so naturally because of inherent tendencies.

Commentary:

Those who have the inclination to attain deep SAMADHI do so because of inherent tendencies from many incarnations.

Sutra 20.

॥ श्रद्धावीर्यस्मृति समाधि प्रज्ञापूर्वक इतरेषाभ् ॥

Superior Consciousness is attained through trust, energy, memory, concentration and discernment between the real and the unreal.

Commentay:

Trust means having infinite faith in one's higher consciousness. Energy or exertion denotes intensity of effort directed towards overcoming laziness, slothfutness and lethargy. SAMRITTI means to unlearn whatever brings us down, and to learn whatwver uplifts us. One learns this from a GURU who reveals this knowledge in a universal and unselfish way. The real giver of knowledge is the one who helps others to attain Supreme consciousness.

Sutra 21.

॥ तीव्र संवेगा नामासन्नाः ॥

Success is closest to those who are most energetic and earnest in spiritual life.

Sutra 22.

॥ मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥

The success of YOGIS (practitioners) differs. For those who practice mildly, the results are mild. For those who practice in a mediocre manner, the results are mediocre. Those who practice with diligence will attain illumination.

Sutra 23.

॥ ईश्वर प्राणिधानाद्भा ॥

Those who surrender to Supreme Consciousness with great love and devotion attain perfection.

Commentary:

One should devote one's life totally to raising consciousness, not only one's own consciousness, but also that of one's spouse, children, and family.

(*To be continued*)

(Continued from Page 25)

could step forth in this mission. It is relevant to note that L. Sant Ram has authored over one hundred books aimed at man-making, development of ethical values, happy married life, social integration, adventure, history, health, art of living, etc. The Door Darshan and the A. I. R. could also scan his works for, profitable adaptation, for his mission yet remains unfulfilled and it will be a real tribute to him, if we pledge to advance it in a systematic manner.

Another programme of action which could be taken up is to create a Jaat Paat Torak Fund on the analogy of the Africa Fund, for is the aim of Jaat Paat Torak Sant Ram not the same, viz., Demolition of Apartheid ? The admirers of Lalaji and advocates of anti-apartheid and anti-caste should be called upon to contribute liberally to this Fund, which may be used to subsidise talent in the field of performing and creative arts to carry the message of national solidarity and universal citizenship far and wide.

A Commemoration Volume should also be brought out on the Life and Works of L. Sant Ram.

"Toro toro, yeh deewaren, Joro dil ki taaren," was the marching refrain of the Gandhi-In-Action group, which went on a Peace March to Europe last year. This slogan-must assume a practical shape, and the happy presence of this centenarian saint amongst us affords exactly such an unusual opportunity to us. Let us celebrate the whole year as the Jaat Paat Torak Year and bear aloft the banner of global citizenship in the true Indian spirit of VASUDHAIVA KUTAMABKAM. □

Punjab–Crisis of Confidence

By Babu Ram Gupta

There is a time in the life of a nation when the truth must be told in all sincerity, without mincing matters. Such a time is now in respect of the Punjab problem. It is said that the demand of Khalistan is not the demand of the Sikh cammunity and that this denial has been declared from housetops by every Sikh Organisation and Sikh leader.

I am afraid this is merely a subjective view. The tragedy of the present situation is that nobody is prepared to take such denials seriously. In the final analysis, it is all a crisis of faith and confidence. For instance, when after a series of several agonising events the Punjabi Suba i.e. the present Punjab was created, it was believed to be the end of the whole problem. But that was not to be. Soon enough came the Anandpur Sahib Resolution with all its grim ramifications and implications. Let any impartial body make an in-depth study of the resolution and the inference is irresistible: It sets the road to Khalistan straight and clearing many of the hurdles and road-blocks in the way.

In fact, it is a systematic, step-by-step advancement in the direction of that ultimate objective. The way the Barnala Government has gone about the bussiness of running the affairs of the State after it came into power leaves no doubt in anybody's mind as to what the ultimate aim of the Akalis is. They have already converted the State into some sort of a mini Khalistan by reducing the Hindu minority there to the status of second or third class citizens. The kind of shabby and shoddy treatment the Barnala Government has meted out to their Hindu brethern was never expected of them. The whole world knows that the Akalis would have never come into power without the unflinching support of the Hindus, yet they experienced not the slightest qualms of conscience in sidelining them in all spheres of the State.

Just pause a while and ponder over the sorry spectacle of the Akalis giving to their Hindu brethern just two seats in a Ministry of about 30 incumbents. Compare this oddity with Dr. Farooq Abdullah's gesture of inducting three Hindu Ministers in a Cabinet of ten! The share in power of the Hindu minority in the universities and other high and low jobs and offices in the Administration and Police is nowhere near the strength of the community in the State. That is hardly the way to build bridges of goodwill and understanding between blood brothers. Let it be borne in mind that material gains are not all that count in life. Human relationship is not a blind alley. It is always a two-way traffic.

In the final analysis, what has hurt and irked the nation's psyche most in this sordid, gory drama is the totally uncalled for and utterly unjustifiable call of 'Dharam yuddha' given by the Akali leadership with all the avoidable turbulence that followed it, culminating in the present blood-bath the nation is going through. And that too in the name of discrimination against the Sikhs. Nothing could be

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OM
GAYATRI

ओ३म् भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य
धी महि धियो यो नः प्रचोदयात् ।

Vices are the cause of all evil deeds and wrong doings committed all over the world. Therefore, we should pray for and acquire only true knowledge from God through worship of Gayatri which will also give us inspiration to nobel and worthy deeds. These good deeds make for alround progress and from it man derives happiness, peace and self. Despite the differences in the various sects of Hinduism, they have unanimously adopted the worship of Gayatri as a panacea for man's salvation, The saints and philosophers of this century, whose ideology does not depend on religious scriptures are inclined to accord the highest importance to the basic ideology and logic existence. After considering this matter from all possible angles, the conclusion is irresistible that Gayatri is the most valuable spiritual instrument in the hands of man to ensure his delivernce from the manifold ills and rancours of worldly life into ultimate freedom from the cycle of births and deaths.

A number of eminent persons and savants of the world have hailed the Gayatri Mantra as the elixir of divine life.

The Japas of Gayatri done with a balanced mind and true heart are capable of removing all kinds of calamities and diffculties in bad time and become very useful for the progress of the soul towards salvation.

—Mahatma Gandhi

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more outrageous to national sentiment than a feeling or assertion like this. The bare, unvarnished truth is that the community is enjoying much more than its due share of the national cake in all spheres. If the Sikhs are the discriminated lot, then who else are the more prosperous, privileged and pampered people of the land ? In fact, the boot is on the other leg. The Akalis would raise hell and stake their claim to the best and the highest in and outside Punjab and they wonld get it, but are not prepared to extend even a fraction of what is most appropriate and legitimate to others in their sphere of domination. This emerges as the silliest and the most detestable aspect of the present situation. An example of the Mammon in Man getting the better of him and clouding his vision altogether?

The ball is now in the court of the Akali Government. The only way to overcome the present crisis of confidence and scotch people's lurking suspicions about their leanings towards Khalistan, is to correct these above-mentioned imbalances in the life of the State and give a fair deal to the Hindu minority there. Let the State Government come out with a point by point rebuttal of the issues of descrimination against the Hindu minority raised in the recent Bhartiya Janata Party white paper if it has nothing to hide and considers its record of performance as something unimpeachable. Hindu-Sikh relationship is after all embedded in the very bone, blood and marrow of the two sister communities. No power on earth can dare alter or obliterate this basic fact of the situation. (Courtesy : H.T. New Delhi)

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Editor : **S. C. Pathak**

Vedic Teachings

॥ मन्त्र ॥

ओ३म् नू चित्स भ्रेषते जनो न रेषन्मनो यो अस्य घोरमाविवासात् ।
यज्ञैर्य इन्द्रे दधते दुवांसि क्षयत्स राय ऋतपा ऋतेजाः ।ः

AUM NU CHIT SA BHRESHTE JANO NA RESHANMANO
YO ASYA GHORAMAVIVASAT/

YAJNAIRYA INDRE DADHATE DUVANSI KSHAYATSA
RAYA RITAPA RITEJAH //

Rig (7-20-60)

Meanings :

Does that man ever come to grief, or spoiled or subjected to violence who resist temptations resolutely even undergoing great hardship and adores God by performing good and philanthropic deeds by spending his money on charity and charitable activities ?

Commentary :

When a man begins to tread on God's path, then lay-men come out to dissuade him and encourage him to indulge in eating, drinking and merry making. They try to prevail upon him not to dissipate his youth, declaring that sexual enjoyment and worldly pleasures do not impair manliness. They say that running after what is invisible and discarding what is visible is an act of folly.

First part of the Hymn indicates clearly that man invites his utter ruin by living in the Kingdom of senses. Sensuality is a slow poison which makes a man morally and financially a bankrupt. He is despised and disowned even by his parents and kith and kin. He loses their sympathy. The Vedas warn him against leading a life of licentiousness, if he cares for occupying a place of respect in the Society.

The Vedas point out the way of saving and preserving the wealth. They Say : YAJNAIYA INDRA DADHATE DUVANSI KSHAYATSA RAYA RITAPAH RITEJAH/ meaning : that he who serves God with his wealth is a good man. By leading a life of enjoyment coupled with renunciation, he saves wealth and preserves it by giving it in charity. Meddleton, an English writer, elaborates this Vedic injunction when he remarks that the deeds of charity which we have performed shall stay with us for ever, only the wealth we have thus BESTOWED DO WE KEEP, the others is not ours.

The sea provides water to the Sun which it showers at all places. The water thus goes back to the sea, and that which does not find its way to the sea either produces bad smell or is dried up. So is the case with the wealth. It is secured and reserved by giving it in charity or putting it to good use. It is exposed to the hazard of being stolen or usurped by the state if hoarded.

According to the Vedas, charity means, 'YAJNA' also. The whole wealth belongs to God and it is He who gives it to all. Those who spend it for the service of His children do perform YAJNA. It caters to the sublime teaching that whatever we take from God must be dedicated to Him.

Of what use is this Yajna for us ? A Vedic Hymn (Rig. 7.12.2) answers this query.

'Those who perform the 'Yajna' are enabled to cultivate and assimilate thoughtfulness, and discretion and enjoy peace of mind. Their utterances and talks carry greater weight and force which travel so far and influence such a large number of people as we cannot even think of. This enhances their reputation. They are men of great vitality and prowess and bestow ease and comforts on others making them their friends and helpers'.

But ostentation should, at all cost, be avoided. Nothing is more pleasing to God than an open hand and a closed mouth. A man should fear when he enjoys only the good he does publicly. Is it not publicity rather than charity which he loves ? Is it not vanity rather than benevolence, that gives such charities ?

From Vedic Precepts.

Editorial

'The Secret of Success'

Everybody wants to be successful in his life and to achieve positive results in whatever enterprise he undertakes. First of all, one has to decide upon his goal which would be for the benefit of humanity. God has given us this body, mind and soul for the good of all. If we decide do a work without any selfish motive, we can be sure of our success. Therefore, one of the pre-requisites to success is that we should banish selfishness from our minds while working for the achievement of our goal.

Start your work with enthusiasm and with good planning. March ahead with confidence, step by step as you do while climbing a ladder. Remember "well begun is half done". Any hasty step can bring you down and retard your progress. Success favours the brave enterprising spirit. Have self—reliance, self-confidence and self-dependence. Resort to self—introspection and correct yourself at the voice of your consciance. Your consecience is your best guide.

Be fearless. It will give you strength to carry on your work with undiminished fervour and will also develop divine love in you. On the contrary, fear develops anger, hate and ill—will towards others and may, consequently, weaken your efforts. Develop love for work. The secret of a lamp's giving light is that it consumes its own wick and oil. If you want to gain something, then you will have to give something also in return, in one form or the other. Path to success in a man's life is not a one-way traffic. Concentrate all your energy and will in the work in your hand to achieve success in it. Love is another principle of success. Love others and be loved by others. While working to safeguard your intercsts, never overlook or over-rule the interests of others also. A merchant who does not look upon the interest of his customers as his own, cannot succeed. For succeeful running of business he is to see their interest as his own.

Your success, your greatness, your achievements are the results of your efforts, enthusiasm, interest taken by you in your job, dedication and determination to duty entrusted to you. Inculcate in yourself the spirit of self-sacrifice and give to others all that you can. Do not take recourse to selfish absorptions.

Finally, learn to adjust yourself to the environments and the circumstances you are put in by God, and control your emotions, if you want to be successful in your ambitions. Remember, God always helps those who help themselves.

—**S.C. Pathak**

KARAM YOGA : THE PANACEA FOR THE MODERN MAN

SWAMI SATYARUPANANDA

We are living in an age of speed and action. The scientific inventions and technological developments of the last one hundred and fifty years have influenced our life profoundly. Mechanical aids like locomotives, automobiles and aeroplanes have enhanced the speed of our movement from one place to another so much that the vast distances within our planet have been unbelievably abridged. A journey from Calcutta to New York or Moscow is now a matter of hours. Speed has conquered distance. This fast movement has tremendously influenced our management of time. The means of communication like telephone, television, radio etc, have put in our hands such a fast medium of transmission that within seconds we can transmit any news from one corner of the planet to the other. Mechanical aids have also enhanced the working capacity of the modern man. With the help of a machine one man can now do what took a hundred men to do without a machine. This enhanced working capacity has created deep-rooted psychological and moral problems. The modern man wants to do more and more things in the least possible time. This has made him eternally active and restless. He is always busy. Mechanical aids produce quick results. This device has made the modern man more greedy and impatient than ever before. He wants to possess more and more. This desire to possess more and more has made him tremendously active and restless. These mechanical aids were invented to give man more time for relaxation, more leisure. But ironically the modern man with all the scientific and technological aids does not get any leisure. He has no time ! Work has become an intoxicant for him and he has acquired an addiction to it. Leisure, if provided, become a curse to him. He does not know what to do with his time. Even in leisure he invents hundreds of things to keep himself busy and active.

A question arises: is work in itself so distracting and damaging for the human being? Is man a bond slave to work? Has he to give up all work and be at rest? Will it bring him contentment and peace of mind? All these vexing questions have been answered by Swami Vivekananda in his teachings on Karma Yoga. It is the panacea for the modern man. Before entering into the details of Karma Yoga let us consider, in brief, the real nature of man himself. For, the sole purpose of Karme Yoga,

nay, the purpose of all Yogas, is determined by the view we take of man.

Some hold the view that man was created for the first time on a certain day and was thrust into this earth to live for a few years and then die either to be 'condemned for ever' into hell or to be 'ushered forever' into heaven, according to his 'faith' during his sojourn on this earth. It needs no proof to show that it would be an insult to ask the modern man to believe in this. We see that man's life on earth is ephemeral and death cannot be avoided. But is death the end of all that is in man ? Is everything in man annhiliated with the destruction of his body? The sole quest of man for immortality begins with this question and ends with its answers. In man a mere combination of a few pound of bones, flesh and blood etc. put together by the laws of nature producing an activity known as life ? After a few years it is nature again that destroys this combination for ever. It makes one feel as if something came out of nothing by some magic and again was lost into that nothingness. Is there really nothing eternal behind this ephemera? This is the one question to which the saints and sages of the world have devoted their lives to find an answer. And the answer, in the words of Swami Vivekananda, is: 'The body is not the Real Man, neither is the mind, for the mind waxes and wanes. It is the spirit beyond, which alone can live for ever.'

The Real Man behind this ephemeral body is the spiritual being, the very essence of all existenee. He is deathless, birthless and eternal. He does not die even when the body is dead. The Bhagavad Gita declares in unambiguous words: 'He is never born, nor does He die at any time, nor having once come to be will He again cease to be. He is unborn, eternal, permanent and primeval. He is not slain when the body is slain.' In essence, man is spirit. 'The body is like a cloth which the spirit takes according to its Karma for its use and gives it up like an old garment that is torn off, only to put on a new one in turn.'

Depicting the real nature of the self, the Real Man, behind this ephemeral phenomenon known as body, Acharya Sankara beautifully said, 'It is neither born nor does It die. It neither grows nor decays, nor does It undergo any change. Being eternal, It does not cease to exist even when this body is destroyed, even like the space in a jar (after it is broken), for It is independent.' Any number of such passages declaring the immortality of the Real Man behind the evanescent body can be cited from the Hindu scriptures.

Turth is one. Whoever fulfills the conditions of its realization attains It. The difference we sometimes find in Its description is because of the language and the mode of expression used by the knower of the Truth. Each knower of the Truth may have his own way of expressing It, which may be unique and peculiar with reference to others. But it does not mean that Truth Itself is different. Some of the ancient Greek thinkers too believed in the immortality of the soul.

If the Real Man is eternal and immortal then what is His nature? Anything which is eternal and immortal cannot have a form, because form always means a particular shape and there cannot be any shape unless it is limited and excluded from all other forms and shapes. It needs no logic to prove that limitation contradicts both eternity and immortality. Thus the soul cannot be defined in terms of any form. Anything which does not have a form cannot be limited to space and time, and

that which is not limited to space and time cannot be governed by the laws of causality, because the laws of causality can be operative only in and through space and time. The entity which does not have a form and which is beyond time, space and causation must be ommipresent and infinite. This analysis leads us to the grand and wonderful idea that the infinite is one, as the idea of more than one 'infinite' would be a contradiction in terms. Thus the Real Man behind this transitory-body is one without a second, sat-cit-ananda, Existence-Knowledge and Bliss Absolute, as has been stated in the Hindu scriptures. The purpose of all Yogas is to lead man from an ephemeral state to the eternal, and make him realize his eternal nature and be established in it for ever. Karma Yoga in one of the paths to this supreme goal of human life.

The Law of Karma

The law of Karma is one of the corner-stones on which the grand edifice of Hindu religion and philosophy stands. Like the great Himalayas, it is successfully bearing of millennia the onslaughts of irreligious, unspiritual and materialistic thoughts and principles of various thinkers of India and abroad. It is through the law of Karma that Hindu philosophy has successfully solved the riddle of disparity and diversity in human life and nature on earth.

We see in nature that the whole universe is governed by the laws of causation. A tiny seed is sown, watered, and it sprouts. In due course it becomes a huge tree. That tree bears fruits and the fruit contains the seeds. The seed is the cause of the tree and the tree is the cause of the seed. Thus the cycle goes on. Cause and effects are inseparably interwoven. This law of causation is called Karma Siddhanta in Hindu philosophy.

The whole phenomenon of nature—material, mental, moral and spiritual—is governed by the law of causation. On the gross material plane it is easy to trace the connection between the cause and its effect. But as soon as we go from the gross material plane to subtle planes of existence, it becomes more and more difficult to see the link between the cause and its effect. For example, when something is wrong with our body, usually we are able to locate the cause, and as soon as the cause is removed the effect also disappears. But when we go to the mental sphere, finding out the cause of some disturbances in our mind becomes very difficult, if not impossible. In the moral and spiritual plane it becomes almost impossible for the common man to find the causal link. Only great Yogis can see the causal link in that sphere. Whether we know it or not, our life on this earth is the effect of physical, mental, moral and spiritual causes put together. Our life is an integrated whole of all these aspects in varying degrees.

Man is the Cause and He Is also the Effect

The territory of logic begins where the frontier of our perception ends. If our intellect fails to grasp the law of causation at its subtler levels it does not mean that the law itself ceases to be operative. When we cannot have a direct access in the realm of subtle laws, then we have to take the help of logic and reason. And where we find that the words of seers and sages do not contradict logic and reason we must accept them, for the seers have access to that region by virtue of their purified power of spiritual intuition.

Man is the doer of his own deeds. His life is made of causes and effects. Thus it is sowing and reaping both : whatever he is today he himself has been the cause of it. That which comes to him is the product of his own deeds.

In his famous lecture in Colombo, Swami Vivekananda observed : 'Individuals have each their own peculiarities, and each man has his own method of growth, his own life marked out for him by the infinite past life, by all his past Karma, as we Hindus say. Into this world he comes with all the past on him; the infinite past ushers the present, and the way in which we use the present is going to make the future.'

Thus we see man himself is responsible for what he is today, and he himself will be responsible for what he shall be in future. Therefore, he is the maker of his own destiny.

The Canker

Our question was : Is work so degrading as to make man miserable ? If so, is it possible to give up work and be at rest ?

The Gita sys, 'No one can remain without work even for a moment. Every one is made to act helplessly by the impulses born of nature'. When it is not possible to give up work, is there any way out to escape from the effects of work ? Great saints and sages and the scriptures tell us that there is a way out. Before going into the details of their teachings that take us out from the clutches of the effects of Karma, let us see what it is that binds us to the effects of work. Work in itself is neither absolutely good nor absolutely bad. Every work is a mixture of good and bad elements. In some kinds of work, the element of good may be a little more and in another it may be a little less, that is all. The result of a work, good or bads become, the cause of bondage only when the worker is attached to the result of his work. With this attachement comes all kinds of bondage and consequently misery. Swami Vivekananda says : 'Attachment comes only where we expect a return.' This expectation is the 'canker' of modern men which is eating into the very vitals of his being, The modern way of life, the present socio-economical condition, and the present system of our education teach the man from the very beginning that he has a right to get the fruits of his work. This tendency of always asking and expecting the fruits of work has made him a beggar and has become a cause of bondage and misery.

Another great cause of attachment is the idea that someone is depending on me and I can do good to him. This idea is very deceptive. But it insinuates itself in such a way that even learned and experienced persons are also often deceived by it. A little thinking will reveal that no one really depends on us. But sheer ignorance and wrong thinking habits make us feel that someone is depending on us. Swami Vivekananda says that this attitude of our mind is the root cause of all our attachments. He says, 'It is a weakness to think that any one is dependent on me, and I can do good to another. This belief is the mother of all our attachment and through this attachment comes our pain.'

Thus we see that work by itself neither causes bondage nor does it degrade a man. But it is the mind, the attitude of the doer, that is the cause of bondage and attachment. When the attitude of mind is changed and man does not expect a return from his work, when he stops imagining that someone is depending on him and he can do good to others, then the very work itself becomes the means of liberation or Mukti. The Upanishad says : It is indeed the mind that is the cause of man's bondge and liberation.'

The uniqueness of man is that he has the liberty of choosing his motive. He may not always have the liberty of choosing his action

or Karma, but he can always choose the attitude of mind with which he can perform a given Karma. This liberty of choice of motive or intention makes him the 'doer' of a given Karma. And once the motive is fixed he has to accept the result of the works, good or bad, according to the motive chosen.

Every Karma produces two kinds of result: the gross tangible result which we find outside, and the other the tendency to repeat the same work again. The second result is subtle and is directly connected with the mind. Technically, it is known as 'Samskara' or impression. In fact, this Samskara becomes the real cause of bondage. If the Samskara is not produced in the mind of the doer then the Karma cannot bind him. Each and every Karma done with selfish motive produces a Samskara in the mind of the doer. This Samskara goes deep into our subconscious mind and waits there to spring up again, goading the man to repeat the same kind of work, may be after many years. Giving the simile of a lake for the mind, in his *Karma Yoga* lectures Swamiji observes : 'Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface subconsciously.' Thus we see that the canker, the cause of attachment and bondage, is in the mind and not in the work itself.

The Cure

Once the cause is removed, the effect will also automatically drop off. But it is not easy to give up all expectations at once. One has to work slowly and persistently to get rid of expectations and attachments. The mind has to be weaned gradually from the habit of expecting the fruits of work. When we analyse our mind we find that selfishness is at the root of all the expectations. When our life is self-centred we want everything for us. 'My camfort, my opportunity, my gain'—these become the life-guiding principles of a selfish man. All of us who are suffering from the pangs of attachment, whether we know it or not, are selfish in the heart of our hearts. Had there been no selfishness in our hearts there could not have been any attachment in us. But our experience tells us that somewhere we have attachment for the things of this world and that has become the cause of bondage and pain in our life. The remedy lies in removing this selfishness. How to do it ?

There may be a thousand causes of darkness but there is only one way of removing the darkness and that is to bring in light. Similarly, there may be various causes of selfishness but the only way of removing selfishness is to become unselfish. In the beginning it might appear that to work unselfishly is difficult and probably not paying. But unselfishness does pay. He observes, 'If a man works without selfish motive in view, does he not gain anything ? Yes, he gains the highest. Unselffishness is more paying, only people have not the patience to practise it. It is more paying from the point of view of health also.'

By nature, the human mind loves ease and comfort. A selfish mind is attracted to it immediately. A selfish way of life may yield some comfort and immediate satisfaction for the time being. But in the long run selfish persons are neglected and rejected by their own people. In most cases, people become revengeful towards the selfish person and invariably we find that the life of a selfish person becomes a long tale of misery and failure. In the beginning the practice of unselfishness may be

difficult. But anything worthwhile in life is achieved by overcoming difficulties and putting in hard labour. Therefore it is desirable to practise unselfishness in life.

In all adventures of life the starting point plays a very important role. The practice of unselfishness involves giving up of some of our comforts and preferences. If we suddenly take drastic steps and try to give up all our comforts and preferences at once, it may bring tremendous reaction and our mind may cling to those comfort and preferences more tenaciously than ever before. Therefore, in the beginning, the path of least resistance should be preferred and man should advance slowly but steadily, gaining more and more strength for greater sacrifice and unselfish life.

When our life is dominated by selfishness we live only for ourselves. Now to get rid of selfishness we shall have to reverse the process. We have to start living for others. This is the point from where we have to start towards the ideal of unselfishness and non-attachment. When we start living for others then only does our real life begin. Then only does the Divine within us start unfolding Itself.

Our ego is one of the great obstacles in the path of our spiritual unfoldment and realization. The spiritual aspirant must overcome this obstacle before he can expect to advance in spiritual life. Working for the sake of others we forget ourselves, at least for the time being, and the idea of serving others becomes dominant in our mind. This idea of serving others restrains our feeling of selfishness. The more we think of others the more we work for them. The more we work for others, the lesser becomes our selfishness, and in due course of time the ego dwindles away.

When we come down to the working field we see that we do not generally feel interested in working for others. It becomes difficult for us to work disinterestedly for others and therefore we lose interest. It is indeed difficult in the beginning to work for others without any selfish motive. But that is the point where we have to hold on. Whether we like it or not, whether we have inclination or not, we must go on working for others. That is the only way of overcoming this difficulty and finally conquering the devil of selfishness. Once a disciple of Swami Vivekanand approached him with the same problem. Swamiji told him : 'As by continuing our religious practices we gradually develop a certain determined tendency for it, so by performing disinterested work over and over again, even unwillingly, we gradually find the will merging itself in it. The inclination to work for others develops in this way, do you see ? Just do some such work even though unwillingly, and then see if the actual fruit of Tapasya is realized within or not. As the outcome of work for the sake of others, the angularities of the mind get smoothed down, and men are gradually prepared for sincere self-sacrifice for the good of others.'

The desire for happiness is inherent in man. All happiness is really in the heart of man. Selfishness has blocked the gate of our heart. The secret of getting happiness is to remove this obstruction. Swami Vivekanand says : The great secret of true success, of true happiness is this : The man who asks for no return, the perfectly unselfish man, is the most successful. Once we become unselfish the gate of our heart will be opened and our whole life will be filled with happiness and bliss eternal.'

(Courtesy : Vedant Kesasi, Madras)

Arvindo on Vedic Yagyas

—By Ram Sharan Vashishta

Sage Arvindo deals with the subject of Yagyas at length in his book "On the Veda". He says Vedic Yagya is the central part of Vedic worship. It was a symbol of the great act of one's own offering of what one has, and is for the gods-the higher powers of nature within, as physical and spiritual, and without, as natural powers. Vedic sacrifice is symbolic and all elements as well as objects used in the ritual are also symbolic, by which the sacrificer calls upon the gods to come down to accept his offerings and through which act, he ascends to heaven". The chief features of Yagya are the priest, the Yajman, the persons who help in it, the offerings and their fruits. The Yajman is the soul, the priest who officiates the yagna, who guides the ritual at the right place and the right time is the media. In some Yagyas, priest and his assistants are many, as in Soma Yagya, they are 18. They chant hymns, calling upon gods to attend the ritual and accept the offerings. Agni is the messenger of the gods. Main priests are Brahma, Adhwaryu, Udgata and the Ritvij. Brahma sits in his place and guides the performance at every stage, and corrects mistakes, these officiating priests are also symbolic. They represent gods or higher powers, the offerings are also symbolic. Butter represents brilliance and clarity of thoughts. The sacrifice has double sense, the inner, and the outer, devised by the Vedic seers. Sacrifice is described as a journey or a voyage to heaven. The Priest helps the sacrificer in completing the journey and leads him towards his goal. The sacrifice has double values. The result is the illumination of the mind, light of knowledge and of mental energy. The physical aspect of fruits of sacrifice are mentioned as cows, horses, wealth and longevity, progeny, on the lower level. This is the symbolism in sacrifice, the character and functions of the Vedic gods.

There are 3 lokas—the earth, the middle region and the solar region. They signify worship, austerity and Satya as means of attaining heaven. These three regions have their gods. Agni is related to earth, middle region has Indra as god and sun is the god of the solar region. Earth denotes physical consciousness and the mid region, the mental consciousness and solar region stands for light and supreme consciousness. This symbolism relates to the character of gods and their functions. Vedic gods are natural powers. God, Agni, Indra, Maruts, Usha, Mitra, Varun have exoteric sense as well as estoric. Agni is god of earth, Indra is god of rain, Maruts are gods of atoms, sun-light and supreme consciousness. Usha- the godess moon; Mitra and Varun are gods of days and nights. On the

extoric side, they reveal the spiritual and psychological. Their functions and powers and separate identities are revealed representing God-heads. Their activities represent their functions. They are power of the Supreme. Each of these gods have its opicial name, distinct personality and special functions. They carry out the cosmic activities of God-head. Gods are immortal as they exist as Powers of the Supreme who is eternal. They get the needed nourishment by offerings, they themselves increase and increase the sacrificer. There are male gods and female godesses, the distinction is that male activise the souls, while the female godesses are passive and methodising energies. This is the central teaching of the Vedic Yagya. This aspect of Vedic sacrifice was lost sight of in the Brahmana, who mainly viewed its extent for material side only.

A man in his life has to find out the path to heaven and to tread towards it and Vedic Yagya helps him in this search. Man's struggle is with ignorance, evil and falsehood. He has to seek light, knowledge and purity and truth. The central thought in the Vedas is on its estoric sense. But it must be borne in mind that the whole body of Vedic texts in Rig-Veda and other Vedas do not relate to the spiritual and occult or mystic sense. Mantras are heterogenous in nature and there are other subjects in it. The Brahmans and the Mimansakas as well as Sayan have made a mistake in treating them as relating only to Yagyas and in ignoring their estoric aspect.

Yagya is the law of nature. God Himself performed the first sacrifice in the process of creation of the universe. This is alluded to in many verses such as R 10-90 and in Yajur Veda. Apart from this, cosmic sacrifice is always being performed even now and sun is the agent of this sacrifice. Yagya is the Supreme Vedic Dharma, and it consists in offering to the gods part of one's income, and sometimes all, as in Swargiya and Vishvapal yagyas with recitation of Mantras. The universal character of yagya becomes plain when the law of sacrifice is shown by the Purush offering his own self for world-creation. The sacrificer calls upon the gods to accept his offerings, and the gods accept his offerings. By sacrifice the mortal becomes immortal, cosmic powers help him. It is the law of interchange as said in Gita (3-11). This is the secret of Yagya. The whole creation rests upon this law-a subtle transaction of give and take. The essence of Yagya is the spiritual regeneration. This sense is lost in the Brahman. Vedas do not mean that Yagyas are the sole means of salvation (11-12 Gita). This meaning of Vedic sacrifice is also found in later books. In Manu-Smriti, Vedic Yagya includes all rituals which are necessary for a man to perform (12-87 M). The Vedic tradition that Yagya has an inner sense is also traceable in the Mahabharata and the Puranas. The other outer sense of Yagyas, which came later, that Yagya is the sole Dharma taught by the Vedas was complete departure from the original Vedic concept. This was the view of the Mimaa sakas, that there is nothing except the performance of sacrifice and that Yagya is the sole creed of the Vedas. This became a popular fact with the masses, specially the Brahamans the priestly class-who were benefitted by this view. Ritualism took the place of Vedic Yagya. Jaimini was of this view. A change for the better took place when it began to be

said that Yagya is for one's own purification and it should be performed without attachment but with faith.

The position is now clear that Yagyas have both aspects, inner and the outer and that a sacrificer should give more care to its inner sense for purification of the soul.

Shri Arvindo says—'if only the ritual of Yagya is the only meaning of Yagya, then this dharma cannot be universal nor can it be eternal and it was only this concept of the yagya which was systemised and regulated by the priestly clas s and they called it the Vedic command. This was the error which subsists even to this day and Sayan followed this tradition in his interpretation of the Vedas. He was also followed by the Western scholars who interpreted Vedic verse solely relying on Sayyan, though Vedas dealt various subject like religion, philosophy, domestic science, cosmology, creation, kingship, astronomy, craftmanship, metallurgy, weaving, music and so on.

Dayanand on Yagyas.

Swami Dayananda Sarasvati, the founder of the Arya Samaj and a learned scholar of Vedas has dealt with the subject of Yagyas in sufficient details in his books, Panch Maha Yagya Vidhi, Rig Ved Bhashya Bhumika and Satyarth Prakash. He has extensively quoted Vedic verses relating to this subject. According to him, Yagyas means all acts of researches on engineering skills, on medical science, on astronomy, on material science, and all such actions done for the benefit of mankind. It includes performance of Agni Hotra, Hawan and other yagyas in which Agni is kindled and oblations are offered which purify air. water and bring rain, remove diseases. These also concentrate the soul and purify the mind and the intellect. They include all acts of charity which conduce to the good of human beings, protect animals and birds and increase agricultural produce. This yagya has a wide significance.

The reason for performance of Agni Hotra is that man during his life, pollutes the air and water in many ways. So it is his duty to perform Agni Hotra and other yagyas. He writes that some other means may be used for purifying air and give good smell but these do not pull out impure air. It is the function of Agni which does so. This power is in Agni. This narration is in 3rd chapter of Satyarth Prakash. Hawan is beneficial for mankind at large. Another good resulting from the performance is that the performer recites Vedic verses, knows their meanings, thus leading to the study of Vedas and their protection and popularity. He quotes verses R 1-74-1, to the effect that non-performance of Panch Maha Yagyas is a sin. These five yagyas are-Brahm Yagya : Dev Yagya ; Pitri Yagya, Atithi and Bali Vaishwa. Brahm Yagya includes prayers to God, meditation and cotemplation on God's qualities. This should be done by every person to discharge his debt to God. This should be done every morning and evening in some lonely place with mind under control. Dev Yagya should also be performed by a person after sunrise and before sunset in the evening, at least the morning Hawan. Quoting Sh. Br. (11-24) he

writes that in daily Dev Yagya, sixteen oblations should be offered to Agni and to offer six mashas of ghee in each offering. In ancient times, sages and rajas used to perform big yagyas, and till the time this practice continued, people were happy and free from diseases. Yagyas should be performed with faith and the performer should apply his heart, mind and intellect in the act (Sh. Br. 11-2-4). He has also quoted R 8-10-2 and some other verses on the subject of oblation of ghee and samagri.

A bramachari has to perform only two Yagyas-Brahm and Dev Yagya and a Sanyasi is not bound to perform these five yagyas.

In his book Bhashya Bhumika (pages 201 to 290) he quotes Vedic verses (Y 3-3, 52-17 and A 19-7-3-4) to show that these should he performed daily (p. 262 ; Y 3-9-10) saying that morning Dev Yagya is necessary. According to Dayanand, there are many benficial results of yagya, apart from purifying the air and water, such as increase of strength and of intellect, they bring God,s grace and blessings. On page 266, he quotes Y 19-39 on Atithi yagya, which means recieving the learned preachers and missionaries who visit your house and to give them food, clothes and to honour them, as they give useful guidance and lessons. They are called Vratya in Atharva Veda (15-2-11-2). On Pitri Yagya, he has quoted Y 2-34, 19.45, 46. 49, 51, 55, 56, 58 and Y 2-31, 32, 33 also. Holding this yagya means service of living parents, elders and teachers. On Bali waishva, Dev yagya. he has quoted Manu 3-84 and Ath, 19.7.7. Some gifts of food, clothes or medicines to the diseased, food for birds such as crows, sparrows, to insects, and to animals such as cows, dogs (p. 288 of Bhashya Bhumika). About the process of performing yagya, he has dealt wlth in detail in his book Sanskar Vidhi, quoting many Vedic verses. Yagya is begun with Achman, meaning sipping of somc fresh water taken on the palm of right hand with lips, so that it may go down the throat to the heart. The good of this is to clear the throat for reciting verses and removes cough and pitt. It also quitens the mind. Next step is the touching of organs with two fingers, dipped in water. This removes idleness. Oblations of ghee are useful as fire changes it into vapours which go up and cause rainfall.

In his book Panch Mahayagya Vidhi, this subject is menionted in detail. He has laid great emphasis on the performance of yagyas in all his books, owing to their utility for mankind at large.

In his book Sanskar Vidhi, he has told us about the performance of Sanskaras directed by the Vedas. Though there are many yagyas which were in vogue in ancient times in this country, he has mentioned only some of them. These yagyas are performed (1) for consumation of marriage, called Garbhadhan, Punsavan. simant, Jaat Karam, Nam Karan, Mundan, Nishkraman, Ann Prashan, Karna Bhedha, Upnayan and Vedarambh, Sama Vartan, marriages, Van Prasth and Sanyas and lastly the funeral Sanskar. Dayanand has relied for these on Vedas and Griha Sutras and has quoted profusely from them. In all these sanskara, Havan is an essential part. The last Hawan is performed on the fourth day after death of a person to purify the house.

(From the author's book Philosophy of Yagyas).

Heavy Drinking May Increase Men's Heart-Attack Risk

By IRA TEINOWITZ

Associated Press Writer U.S.A.

Men who drink heavily may lower their testosterone levels and increaese their risk of heart attack by the time they reach their 60s, even if they completely stop drinking before then, according to a study.

Heavy drinking appears to affect the body's long-term ability to produce the male hormone, says the study, reported in the January issue of the journal of the American Geriatric Society.

The result may be similar to problems that face women who have gone through meno-pause, said Drs. Conrad Swartz and Mark Young of the Chicago Medical School.

"In women, when they go through meno-pause their level of estrogen falls off and they are at risk for heart attacks", Swartz said in a telephone interview, "What we have is quite similar to that. When the testosterone falls off, men are at risk."

The study is believed to be among the first to link drinking and lower testosterone levels, and lower levels of the harmone to heart disease.

Testosterone is responsible for secondary sexual characteristics such as facial hair. In the past, low levels of the hormone have been thought only to diminish sexual prowess or sexual interest, the researchers said.

Swartz said, heavy drinkers may have low levels of the hormone because the metabolic process of removing alcohol from the body damages the body's ability to produce it.

"Drinking cuts the body's reserve for making testosterone," he said. With the natural aging process, the body just runs out of it."

Young said the study involved 72 male patients, aged 60 to 80, at the Veterans Hospital in North Chicago and was conducted over a 1-1/2-year period beginning in 1984.

Of the 72 men, Young said, 21 were former heavy drinkers. Thirteen of the former drinkers had low testosterone levels while only eight of the non drinkers had low testosterone levels.

Heavy drinkers were considered those who drank the equivalent of at least a six-pack of beer, a bottle of wine, or half a pint of liquor every day, Swartz said.

"We are talking about somebody who drinks enough that it becomes a medical or personal problem," he said. "People tell them they drink too much and they have lost jobs over drinking."

Swartz said the study found that half the men in the low ranges for testosterone levels had heart attacks, compared to only four of those in upper ranges.

Swartz said, previous studies have found that heavy drinking by men in their 20s, 30s and 40s does not immediately reduce levels of the hormone. But he said the study of the older males showed drinking had more long term effects,even if the men had stopped drink-ing before they reached their 60s.

Swartz is associate professor of psychiatry and pharmacology at the Chicago school, and Young works in the health sciences department.

(courtesy : Associated Press. U.S.A.)

POPULATION EXPLOSION

By KARAM NARAIN KAPOOR

1. During the past 10,000 centuries human beings have grown gradually on the earth, with ups and downs, to 1.6 billion by the beginning of this Century. Then quickly we made a quantitive jump, and in the last 80 years till now we have practically trebled ourselves and there are now 4.6 billions of us. (!)

This tremendous increase in the population of the world calls for an enquiry into its causes.

2. All the great religions of the world-Christianity, Islam, Budhism and Hinduism-believe that human beings possess souls. Christianity (as also Islam) believes that God creates souls at the time of conception, that souls lie dormant in the graves after the death of the bodies and that they are resuscitated on the Day of Judgement. On the contrary, Hindus believe that souls are birthless and deathless. Their number cannot be increased or decreased. They change their habitation from one species to another.

3. The following are the five modes of transmigration of souls :—

(i) From human beings to human beings.

(ii) From human beings to lower incarnation of animals, birds, insects plants etc.

(iii) From one species to another in the lower incarnation.

(iv) From lower incarnation to human beings.

(v) From one planet to another.

4. The existence of souls in plants, animals and other planets is substantiated by the following observations :—

(a) Evidence now supports the vision of the poet and the philosopher that plants are living, breathing, communicative creatures endowed with personality and the attributes of souls. It is only we, in our blindness, who have insisted on considering them automatic.

(b) Animals share with us the priviledge of having a soul (Pythagoras).

(c) Those who commit evil deeds are born as dog, hog or CHANDALA.

(d) "Astronomers tend to accept the figure of inhabitatble earth-like planets in our Milky Way alone at hundreds of millions.

5. The Puranas have taken a tentative figure of 84 lacs as the total number of species of living beings and has given its break up as under :—

Aquatic animals	9 Lacs.
Birds	10 Lacs
Insects	11 Lacs
Animals	20 Lacs
Plants/Vegetables	30 Lacs
Human beings	4 Lacs
	84 Lacs

This ratio of human beings to other living beings is only a tentative one. It is noticed that in ground floor houses as against 4 or 5 living human beings, the other living creatures, ants, white ants, mosquitos, insects, worms etc.—in the houses would number more than one hundred.

6. Professor Raymond Pearl of America has propounded, "The Biological Theory of Population which postulates that population increases and decreses in alternate periods in a cyclical manner. This theory is based on experiments made by him on fruit flies.

This theory, is not far fetched. It finds support from observance of phenomenon of nature. It is a well known fact that ants, white ants, flies, mosquitos and corn-insects multiply rapidly in summer and raining seasons and disappear as rapidly in winter.

7. Experts believe, and this belief is born out by the chart of birth rate given below, that fertlity rate is the lowest in case of royal, aristocrat, cultured, educated and affluent families and highest in poor and illiterate families inspite of their malnutrition and poor food intake :—

Countries	Percentage-increases in population during 1956-86
U.K.	8%
Italy	8%
West Germany	9%
Japan	12%
France	14%
USA	19%
India	32%
Mexico	47%

8. Economists are of the opinion that nature has provided adequate checks on the over-population of human beings in the form of wars, famines, epidemics, floods, earthquakes and other natural calamities. But it is noticed that inspite of the two world-wars and other natural calamities the population of the world has increased tremendously duriug the last 85 years.

9. In order to check this population explosion the Government has launched Family Planning Scheme which primarily rests on use of contraceptics and abortion, which are secret and unoffensive type of infanticide. This Scheme has not achieved any substantial results because the cinemas, television, radio, newspapers, magazines, restaurants, co-education and co-employment have surcharged the atmosphere with sexy ideas and views. Let the planners give serious thoughts to this aspect of the question.

10. The Law of transmigration of Souls can be stated briefly as under :—

If at the time of death of a person the quantum of his good deeds exceed or equals less evil deeds, his soul takes birth as human being. But if his evil deeds preponderate over his good acts, his Soul transmigrates to the lower incarnations of birds, beasts, etc. in which it disburdens its excessive load of sin by suffering retributive punishment. When its good and evil deeds become equal it comes back to human incarnation.

The population of human beings on this earth, consequently, increases with the transmigration of souls from the lower incarnation or from other planets and decreasss on their exit in the same manner as the population of hill resorts increases in summer as a result of influx of visitors and comes down on their return to their places.

11. Last of all it may be stated that begetting children is not wholly within the voilition of the married couples. It is common knowledge that some couples do not beget children at all, some get one or two children and others get them at a very late stage of their married life. Every act of copulation does not result in pregnaney and birth of child. There seems to be some unknown law governing this issue.

OM

VEDIC ONTOLOGY

By
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"There is in truth but one Deity, the Supreme Spirit the Lord of the Universe, whose work is this universe" —Elphinstone.

As soon as man acquires the faculty of independent thinking, his usual inspection of this wonderful stratagem of the world begins to puzzle him. He observes the daily rising and setting of the Sun with its energy giving qualities, the milky white moon with its cooling effect, the sky scraping snow mountains, the timeless running of streams, the vast oceans, the countless varieties of plants and delicious fruits, the innumerable species of birds and animals, the endless canopy above with twinkling stars, he naturally tries to go deep into the question as to who has created this phenomenon, what is the material out of which it has been brought into being, who regulates its working and what is the purpose of this whole creation.

Since time immemorial the philosophers, scientists, thinkers ond scholars have made in-roads into this mystery and have propounded various theories, which can mainly be divided into the the following four catagories :—

(a) Materialism or Atomism ;

(b) Pantheism (Monism) ;

(ɔ) Realism (Yatharthvad)

(d) Trinism (Traitavad)

This is beyond the scope of this article to discuss all these in detail. However, some salient features are given below :—

MATERIALISM :—

Philosophers of this theory believe that this world has come into being through the forces working in the atoms and there is no-one to create it. It is simply the inert matter, which is behind this majestic scene.

PANTHEISM :—

Quite contrary to the above school of thought, there is another theory, which is known as spriritual Monism. According to their thinkers, the existence of one conscious entity—God—and the world which we cognize is a mere allusion and the various objects are being reflected in one conscious entity. This theory demolishes the above idea of materialism. There is, however, another sub-group named Neovedantism, the proponents of which believe that as a spider makes its own web of threads drawn out of itself, similarly Brahman (Supreme Being) makes the world out of Himself. This theory also falls through because Brahman is the material cause of the world. He will be changeable. This will be subject to decay. He will then be much material like one world.

REALISM :—

Philosophers of this idea believe that the Universe, as it exists today, is continuing from timeless period and will go on as it is forever. The Universe has neither been created nor will it decay. This thought is full of flaws one of which is that without a creator nothing can be created. Besides the modern science has found that a day will come when it will decay.

TRINISM :—

This school of thought is based on Vedic theory. According to it, there are three eternal substances which are the root causes of creation viz., efficient cause, material cause, and ordinary cause or instrumental cause. In Vedic language, they are called Nimitta, Upadan and Sadharan Karanas. The philosophers of this theory prove their case with a simple example of a potter. For the creation of a pot, there is one potter, some clay and the instrument for creation viz., rod etc. Here God is the efficient cause and rod the instrumental cause. Accordingly, for the creation of the Universe also, these three causes are essential according to this view. This world is created for the enjoyment of souls. If there were no souls the very idea, of creation is frustrated. Why should the world be created, if no-one is to make use of it ? Some-one must be there to enjoy the fruits of this labour. The souls are the third important factor in this creation besides God and Nature (Prakriti).

We now proceed to deal in details with these causes separately as below :—

GOD

इन्द्र मित्रं वरुणमग्नि माहुरथो दिव्यं स सुपर्णो गुरुत्मान
एकं सद्विप्रा बहुधा वदन्त्यग्नि यमं माहरिश्रवानमाहु

(Rig. 1-164-46)

God is one but the wise call Him by various names such as Indra, Mitra, Varuna Agni etc. etc. (these names are according to His qualities). He pervades all the luminous bodies and in different (लोका) regions. He is the Protector and Preserver of the Universe. His works are perfect. He is powerful and mighty. However, his most important name which contains all his qualities combined in AUM. All other religions of the world also believe in the one-ness of God and that he has no equal. He is also the creator of the Universe.

इयं विसृष्टिर्यत आवाभूत यदि वा दधे यदि वा न । ।
यो अस्याध्यक्षा परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ।।

(Rig. 10-129-7)

He is the Supreme Spirit, from whose hands this world of diversified objects has come out, who sustains and destroys it, who is the lord of the universe in whom it lives, moves and ultimately dissolves. This process of creation and destruction is endless and is called the Tandava dance of Shiva who destroys only to create. The next mantras state as to how He creates and from whom He derives His strength.

ब्रह्मणस्पतिरेता सं कर्मारइवाधमत् ।
देवानां पूर्व्ये युगेऽसतः सदजायत ।।

(Rig. 10-72-2)

God created this Universe just as an expert artist with proper apparatus and material creates an article. He from the subtle stage brings forth the visible stage.

यः प्राणतो निमिषतो महित्वैक इन्द्रा जा
जगतो बभू व

He is the sole (एक इत्) monarch and supreme commander (राजा) of the entire living (प्राणतः) and non-living (निमिषतः) Universe (जगतः) on account of his own right and strength (महित्वा)

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधेव श्रूयते स्वभाविकी ज्ञान बल क्रिया च ।।

(Shweta 6-8)

He is not the meterial cause of anything nor does He need any organs as instrument of actions. None can equal Him or surpass Him. His high power is spoken as of various forms. His knowledge, power and activity are perfectly natural and spontaneous. Again it is stated that the Universe has been created through Prakruti—whom we call the seed.

एकोवशी निष्क्रियाणां बहूनामेकं बीज बहुधा यः करोति
(Shweta 6-12)

He is the only controller of non-active objects. He out of one seed, produces this manifold Universe.

PRIMORDIAL MATTER (PRAKRUTI).

Matter like God and Soul is also eternal and indestructible. In fact in its origin it is tripartite or the union of three qualities namely, Satwa (pure), Middle (Rajasa) and Inert (tamasa) viz., Subtle, Volatile and base State of matter. In other words, it is the equilibrium of these three qualities and, in that state, it is called as in "Samya vastha". Being inert and inanimate, it can neither transfom itself into anything nor be decomposed of itself. It stands in need of another body for transformation. Naiyayika says that a complete destruction of the previous substances will make formation of a new matter impossible. So a substance only relinquishes its former condition and adopts the other but there is complete destruction of the matter. God (Purusha) is the primemover, the first cause of the cosmic process. Prakruti contains within itself the material for the formation of the Universe. With the will (इच्छा शक्ति) or in the proximity of God, it evolves. The matter (Prakruti) is to be active but the activity implies a mover not itself in motion. God is like a magnet and matter like an iron. It responds to the magnetic influence and creates this visible world. The above referred to three gunas (sat, raj, tam) which constitute the Prakruti are, therefore, part and parcel of each object of this Universe. The effect is essentially identical with the cause, and the Universe, which is a product of Prakruti, is therefore, only a superficial transformation of Prakruti and thus essentially constituted of the gunas. Western scientists call it as super- position.

There is no exact English equivalent of the word Guna. It literally means both quality and the rope which binds. According to modern scientists, matter has been dematerialised and reduced to energy so the gunas can be said to denote energy or forces namely electron, proton and neutron. Although the gunas form the basic material of the substances in the Universe and co-exist and co-heir, one of them on any occasion predominates over the others and that fact gives rise to the creation of different shapes and forms viz. heterogenous universe.

नित्यायाः सत्वरजस्तमसां साम्यावस्थायाः प्रकृते रुत्पन्नाना
परम सूक्षमाणां पृथक् पृथग्वर्तमानाना तत्व परमाणुना

प्रथम: संयोगारम्भ संयोग विशेषादवस्थान्तरस्य
स्थूलोकार प्राप्ति सृष्टिरुचते ।

(Satyarth Prakash)

The creation is the association of wonderful phenomenon, which are the material and visible forms given by development to invisible originals, which have undergone a change in the state from the special union.

It is thus clear that Universe comes out of Prakruti. So the Prakruti is eternal. Sankhya Philosophy puts it like this. For every substance, there is a cause and for that cause there is another cause, thus tracing backward one reaches a stage that for that substance there is no further cause which is called Prakruti. Gita puts this doctrine more clearly.

नासतो विद्यते भावो ना भावो विद्यते सत:

It means non-existence never became an actual existence, nor is the existence reduced to non—entity. As regards the purpose of creation, Yoga Darshan puts it in a brief sentence as under ;—

"भोगाऽपवगार्थम् दृश्यम्"

It means that the purpose of creation is for enjoyment of souls and ultimately for Apvarga (Moksha) viz., salvation of the souls or attainment of eternal bliss.

SOUL (JIVATMA)—INDIVIDUAL SELF.

Jivatma works in association with budhi (intelligence), the Mana (Mind), the Senses and with the gross physical body. Budhi and Mana (subtle body), still a product of Prakruti, appears conscious because of its association with the soul which is consciousness. Ultimately, when the gross body dies Soul continues to exist. In the subtle body (mana, budhi, chitta and ego) in Vedic language (Antakarna) all the impressions, experiences gained during life time remain stored and in accordance with these impressions, as per laws of Karma (actions) the circumstances of the future birth are determined.

Vedas describe Jivatma as eternal,

अनिपद्यमान

(Rig 1-73-2)

indestructible

विश्वे अमृता अमरा:

so also the upnishadas

अविनाशी वा ओर अयमात्मा अनुच्छितिर्धम्मां

(Brid, 65-74)

The Soul is indestructible but comes to the world in different bodies repeatedly according to its Karmas.

आवरीवर्ति भुवष्वन्त्व ।

Gita further fortifies that principle.

न जायते म्रियंते वा कदाचित्रायं भूत्वा भविता वा न भूयः
अजो नित्यः शाश्ववतोऽयं पुराणो न हन्यते शरीरे ।
(Gita 2-20)

The Soul is never born nor dies : nor does it exist on coming into being. For, it is unborn, eternal, ever-lasting and primeval, even though the body is slain the soul is not.

The union of Soul with the physical gross body is called birth and their separation is known as death. The soul is independent in doing actions but is bound by the result of its actions by the rules of justice of God. It reaps the fruits of its actions. Attributes of soul are desire, activity, pleasure and knowledge, wherever there is Soul, these charactaristics will be there. The eternity of soul and principle of re-birth is admitted by so many of the western philosophers also.

"If this does not happen in the present life, then it must happen in a future life. The more detailed elaboration of this conception has struck different paths. One such path was the doctrine of transmigration of souls. (Eucken).

"Our birth is but a sleep of a forgetting ;
The Soul that rises with us, our life's star ;
Hath had its setting elsewhere ;
And cometh from afar' (W. Wordsworth).
"And when we muse and brook ;
And ebb into a former life ;
We say, all hath been before ;
Although I know not in what time and place ;
He thought that I had often met with you." (Tennyson)

Just as there is no cause of God and subtle Prakruti, so also there is no couse of Souls they are also eternal. They are innumerable in number, as is clear from the below noted.

जन्मा दिव्यवस्थाता पुरुष बहुत्वम्

(Sankhya Philosophy 1-149)

व्यवस्थातो नाना

(Vaysheshik 3-2-30)

Jiwas are various in number.
As many as there are living beings.

(Satyarth Prakash)

Just as there are several stages in the life of ours, so is the life, taken as a whole, itself a stage in a larger whole a mere link in a chain.

TRINISM

द्वा सुपर्णा सयुजा सुखाया, समानं वृक्षं परिषस्वजाते ।
तयोरन्य पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाक शीति ।।

(Rig. 1-164-70)

Two birds, fast friends, cling to the self same tree. One of them eats the delicious fruits of the tree, the other does not eat, but remains merely an onlooker. In this hymn the tree stands for the world (matter), the bird that enjoys for the finite self (soul) and the other bird, the onlooker for infinite (God).

अजामेका लोहित शुक्ल कृष्णां वह्वीः प्रजाः सृजमाना स्वरूपाः
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्त भोगाय जोऽन्य

It means that nature (prakruti) soul (jiva) and supreme spirit (parmatma) are uncreated, that is, they are never born, nor do they ever take on flesh. These three are causes of the whole world, but themselves without a cause.

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News

102nd Anniversary of Arya Samaj, Dewan Hall, Delhi.

A REPORT

The 102nd Anniversary of the Arya Samaj, Dewan Hall, Delhi, the oldest Arya Samaj of this metropolitan city, was celebrated both with joy and dignity from the 27th to 29th March, 1987. The occasion was marked with the performance of Hawan Yagya and holding of various conferences, debates and meetings eulogizing the part played by the Arya Samaj in the religious social and political fields in India. The celebrations concluded with the holding of National solidarity and the Arya Samaj Foundation Day Conferences on Sunday the 29th March, 1987.

Presiding over the National Solidarity Conference, Pandit Vande Mataram Ram Chandra Rao, Senior Vice-President of Sarvadeshik Sabha said "religious fundamentalism, regional and linguistic chauvanism and petty sectarianism are bent upon disintegrating our country. We have to fight these devisive forces to preserve its unity and integrity."

Addressing the Conference on the occasion, Swami Anand Bodh Sarasvati stated that the Pakistan's Islamic Bomb had posed a great danger to the security of our country, and there was every possibility of it being used against India, in the event of any confrontation between the two countries. He pleaded to the Govt. of India for establishing diplomatic relations with Israel since such a step will go in the interest of India. He also exhorted the Govt. to ban participation of religious bodies in the political field as it had led to the division of the country about four decades ago and has proved a potential danger to the solidarity of our country even today.

Inaugurating the National Solidarity Conference, Shri K. C. Pant Minister of Steel, Govt. of India, emphasised that the centuries old culture of India is still alive today because we had preserved and cherished our age old moral values all through the past period even in the face of adverseries.

Maharishi Dayanand Sarasvati had also stressed upon the preservation of these values and Arya Samaj had played and is still playing a vital role in this field, Shri Pant added.

About the position of Hindi in the country Shri Pant stated that its opposition in Tamil Nadu and other states is gradually fading out and soon it will gain the position of the 'lingus franca' of India. Referring to the Pakistan's capability of making atom bomb he advised that we should not allow our morale to be lowered by this fact since our Govt. is fully capable of meeting any threat coming from accross our borders.

Shri Ram Chandra Vikal M.P. and others also addressed the conference expresings concern over the fact that the country was facing the danger of disintegration more from insind than from outside. Arya Samaj has to take up the challenge to fight these forces.

Concluding the conference, Swami Anand Both Sarasvati submitted four resolutions, which were unanimously adopted, asking for the ban on political parties run on communal lines, demanding that the Govt. of India should come out with a statement that they are prepared to meet the situation by all possible methods, including the manufacture of a nuclear bomb, demanding the Govt. to firmly deal with communal forces in the country.

In the afternoon Arya Samaj Foundation, day was celebrated under the Presidentship of Swami Anand Both Sarasvati and inaugurated by Shri Balram, Jakhar, Speaker of Lok Sabha.

Shri Jakhar. in his address to the gethering stated that Swami Dayanand Sarasvati gave the call for self-rule, language, religion and culture to the nation. It was he who for the first time used the word "Swarajya".

Referring to Sanskrit, he said that it was the mother of all languages and was a unifying force in the country, and the Govt. was taking suitable action for the propagation of Sanskrit in India.

S. C. Pathak
Office Secretary.

Gurukul University Award to Principal Vable

Gurukul University, Haridwar has awarded its prestigious Acharya Goverdhan Award for the best literary figure of the year to Prof. Dattatray Vable founder Principal of Dayanand Post-graduate College, Ajmer. Principal Vable is a Leader Exchange grantee to the U.S.A. and British Council Visitor to England. He has written over a dozen books in Hindi and English of which the ARYA SAMAJ HINDU WITHOUT HINDUISM published by Vikas Publication Delhi has caused considerable flutter in the dove cots of the Arva Samaj also. Among his Hindi books RASHTRIYA CHARITRA AUR EKTA (राष्ट्रीय चरित्र और एकता) has been videly a acclaimed.

Administrative Officer Arya Samaj Shiksha Sabha, Ajmer-305001

India Saves Cows from Slaughter in Germany

—Associated Press of America

India, the land where cows are sacred, imported 1,000 bovines from West Germany where they were destined for slaughter.

WORDS OF WISDOM

A Crusador for truth : A man of God

By S.C. Pathak

To remain truthful in the face of worst trials is indeed the noblest of virtues which requires enormous moral courage and fortitude with a readiness to suffer and sacrifice. A person who bears this moral courage and is always ready to fight for upholding the truth, is no less than a warrior fighting in the battlefield for the protection of his mother land. Truthfulness has rightly been extolled and glorified in all the religions of the world. Vedic (Hindu) Dharma goes to the extent of formulating the dictum that truth is God and God is truth. Even a person who leads a virtuous life may be inclined to go against his conscience while trying to wriggle out of a grave situation unless he is totally committed to truth.

Swami Dayanand Saraswati was a shining example of a spirit adherent to truth. A staunch uphrolder of truth he never swerved from the path of Satya and Dharma. He sacrificed his whole life in search of truth and finally died for keeping his banner of truth aloft at all costs. He was a real embodiment of truth, a real man of God.

(An adaptation from religious discourses)

Wolfgang Massing, West German Embassy spokesman at New-Delhi said that 180 Hylstein cows were imported in two shipments in January 87 to Bombay and Bangalore in southern India.

Massing said the Indian government wanted to use the cattle, including 60 bulls, to improve local stock and milk production.

European cows have a much higher milk yield than their counterparts in India, where devout Hindus venerate cows as symbols of motherhood and givers of milk and sustenance.

Massing said the five-year import program costs about 7.7 million German Marks ($ 4.3 million) and is financed with a 50-year loan with less than 1 percent interest. The cows themselves are free since they were to be slaughtered because of a milk glut and falling milk prices in the European Common Market. The major cost of transportation is covered by the West German loan.

The animals will be kept at special government-run dairies and breeding farms near Bombay and in southern Tamil Nadu State.

In predominantly Hindu India, killing a cow is considered a sin.

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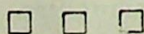
Dreams, Their Psychology and Significance

By Karam Narain Kapoor

1. Dream has been defined as a "series of pictures of events presented to a sleeping person". It is a hallucinatory experience occuring during sleep. It has a latent (disguised) content different from the manifest (literal) content by which it is remembered. For example, a giant in the dream may be a disguised representation of the harsh punishing teacher. "It gives a cross-section of the extant state of psychical function." It is real so long as it lasts but is in fact unreal in as much as it has no factual existence. The jewels found or received is the dream vanish on waking.

In dreams the appearances of friends and relatives, living or dead, look changed and places and environments appear in strange perspective, but there is enough similarity in them to be recongnised and remembered.

Dream state is an intermediate state between waking state and round sleep. It is neigher a state of conciousness nor of death. It is a fleeting phenomenon and of short duration (Atharv Veda 6-46-1). It is said that the longest dream lasts for five seconds. It starts suddenly and ends abruptly. It is an involuntary outpouring of the contents of sub conscious aud conscious minds. Dreams which cannot be connected with persons, places, activities and actions of the present life may be linked with lives in previous incarnatures or presage coming events.

2. Dreams may be classified as under :—

(a) pleasant dreams.

(b) unpleasant dreams,

(c) Single dreams.

(d) Composite dreams.

(e) absurd, meaningless, fantastic and baseless dreams.

(f) short dreams.

(g) realistic dreams.

(h) dreams about future events.

(i) ordinary dreams which are just continuation of routine life of the dreamer such as reading, writing, conversation with friends, etc.

(j) dreams before waking.

3. Dreams are a universal phenomenon. Every one dreams, some people forget their dreams and other remember them roughly or clearly. Even Yogies and Saints are visited by dreams. A renowned reformer and a great celebrity saw a dream in which Parvati was saying to Lord Shiva, "the boy has grown up, it is high time that he should be married" the dreamer was a life-long bachelor.

4. Dreams serve one or the other of the following purposes :—

(a) to presage future events.

President Lincon of America saw a coffin box guarded by soldiers; on enquiry he was told that the president had been shot dead. A week latert he was assassinated.

Rudyard Kipling found himself in a big hall. A man came from behind and placing his hand on his shoulder said, 'Sir, I want to have a word with you". The dream came true when Kipling attended a war memorial in the West Minister Abbey. A man came from behind and placing his hand on his shoulder said "Sir, I want to have a word with you". Kipling in his autobiography, asks "why and how I have been shown an unreleased real of my life story".

(b) to amuse and regale the dreamer in the interval between waking state and deep sleep (for his minds good wishes).

(b) to cause affliction and misery to the dreamer (for his mental wrongs).

(d) to serve as a safety-valve for suppresed desires, unfulfilled wishes, lurking fears and anxieties.

(e) to suggest guidelines for unsolved problems.

(f) to disclose unknown secrets.

There are reported cases in which deceased persons appeared in dreams and informed their wives about money kept or deposited secretly by them during their life-time. On investigation the disclosures were found correct and money realized.

5. There are three views about the creator of dreams : The first view is that God creates dreams. This view is apparently fallicious and absurd. God is All-knowledge and All-wise. He cannot create dreams which are very often absurd, meaningless, fantastic and unrealistic. The second view is that it is the soul which creates

dreams. This is also fallacious for the soul cannot act as the spectator and also the creator of the dreams. Moreover, the soul of a dreamer cannot act contrary to its own knowledge. For example, if a king finds himself as a beggar in the dream, this projection cannot be attributed to his soul which is conscious of his being a king at that time.

The third and the correct view seems to be that it is the mind which projects the dream and it is the soul which witnesses it. According to Yajurveda (34-1, 3) mind roams about far and wide in the waking state as well as in the sleep state, no act can be accomplished without it and it is the store house of memory.

Atharv-veda (10-7-37) also speaks of the wanderings of the mind—क्वा न रमते मन: It can be deduced from these vedic texts that it is the mind which projects dreams during sleep by bringing out material from the store house of its memory and presenting pictures of people, places, events, etc. in shapes, forms and environments quite different from the original ones.

6. It is stated in Atharva-veda (6-46-2) that Varunani is the mother and Yama father of the dreams. Some scholars have interpreted Varunani as wife of Varun. This interpretation is obviously incorrect because if Varunani is the mother of dreams then Varun, being the husband of Varunani, would be their father and not Yama. The words Varun and Yama connote different meanings depending on the context in which they are used in the Vedas. The most apt meaning of Varunani and Yama as used in this hymn is darkness of the night and 'sun' respectively. It is evident that dreams generally occur at night which is rightly termed as their mother. The sense-organs functions in light which emanates from the sun and they projet in dreams experiences gained in day light to the soul in jumbled from. Night and day are pair of opposition and so are mother and father. Their inter-relationship in the hymn under reference is obvious.

7. There is no clear-cut authoritative verdict in the upanishads about the projector of the dreams. Their expositions are summed-up as under :—

(a) Verily mind is the Yajman in the body (Prasan U. 4-4)

(b) In dreams the soul sees again whatever has been seen before, hears what has been heard before, enjoys once again what has been enjoyed in different places and quarters. It sees what has been seen, and what has not been seen, it hears what has been heard and what has not been heard. It experiences what has been experienced and what has not been experienced. It sees that which exists and that which does not exists (Prasan U. 4-5).

(c) It is the soul which sees, which hears, which smells, which tastes, which thniks and which is an action. (Prasan U. 4-10)

(d) Mind is the divine eye of the soul and soul sees objects through it. (Chandogya U. 8-12-5)

(e) In dreams, the soul sometimes becomes a king, sometimes a fool sometimes high and sometimes low (Brihadaranyak U. 2-1-18)

(f) In dreams there are no chariots, no horses, no roads, the soul creates them there. There is no happiness, amusement and laughter there; but he creates them. There are no tanks, springs and rivers but he creates them. That is why the soul is known as "doer". (I bid 4 2-10)

(g) After entrusting to the Pranas the protection of its body which is its nest, the soul goes out in dream and roams about where ever it likes. It asumes many forms, high and low, sometimes enjoing the company of women or laughing or seeing fearful sights. (Brihad Arnayak U. 3-3-12, 13)

8. The psychologists do not agree about the significance and interpretation of most of the dreams. A comprehensive investigation about the dreams and subsequent events in the life of the dreamer and matters connected with the dreamer is likely to provide a scientific basis for interpreting most of the dreams. In the following table are given some dreams experiences and their tentative significances :—

	Dream	Significance
1.	Missing Train oı Bus.	Likely failure in work undertaken or proposed.
2.	Walking amongst snakes without any fear.	Apponents would not cause any harm to the dreamer.
3.	Swimming in water.	success in venture.
4.	Flying in air like a bird.	High aspiration, success and achievements.
5.	Appearing naked without feeling any shame.	This is only reminiscence of childhood period.
6.	Drowning in water.	Some likely mishap.
7.	Death of a relative or friend.	Dreamer's strong wish about the long life of the relative or friend.
8.	Appearing in Examination already passed.	Preparedness for any venture.
9.	Passing excreta.	Dreamer's wish to purify himself.

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Editor : **S. C. Pathak**

Vedic Teachings

॥ मन्त्र ॥

ओ३म यत्प्रज्ञानमुतचेतो धृतिश्च यज्ज्ययो तिरन्तरमृतं प्रजासु ।
यस्मान्न ऋते किंचन कर्मक्रियते, तन्मे मनः शिवसंकल्पमस्तु ॥

(यजु ३४-३)

OM YAT PRAJNANMUT CHETO
DHRITISHCHA YAJYOTIRAHTARAMRITAM PRAJASU/
YASMANNA RITE KINCHANA KARMA KRIYATE
TANME MANAH SHIVASANKALPAMASTU//

Yaju 34.3

Meaning in prose order : (YAT) The mind which is (PRAJNANAM) source of knowledge, (CHETAH) impressions, (UT) and (DHRITI) determination (CHA) and which is (AMRITAM) sublime (ANTAR JYOTI) inner right (PRAJASU) among organs. (YASMAN NA RITE) without which (KINCHAN) nothing or no (KARMA) action can be (KRIYTE) performed. (TANME MANAH) that my mind (ASTU SHIV SANKALPAM) be of auspicious resolves.

EXPOSITION : Our body and soul are interwoven by two ties. Vedic Sages have called them internal ties and external ties. Internal tie is known as INNERSELF (ANTAH KARNA). In philosophical language innerself consists of mind (MANA), intellect (BUDHI) feeling or impression (CHITA) and self realisation (AHANKARA).

The external tie comprises of five sense organs, five action organs and vital Breath (PRANA). Although it is very difficult to analyse the function of innerself separately yet the modern psychologists have described it in the same manner as illustrated in the Hymn, (PRAJNANAM) knowing, (CHETAH) feeling and (DHRITI) willing.

Whatever knowledge we receive through sense organs, the power of distinction between right and wrong, the act of logical reflection (MANAN) and contemplation

(NIDDYHASAN) are related with this part of the mind. For instance, we gather the knowledge of a new object, first of all doubts appear, then the desire to know the object and later on we reach to the conclusion. The entire process takes place through the intelligence which is referred as PRAJNANAM.

CHITA is that part of the innerself where the impression through sense and action organs are marked. The simile of it can be given with an ocean, which is abode of countless species of creatures. It is not known at what particular place which type of creature lives. When all of a sudden any creature comes up at the level of the water, then we are able to see it. Exactly, same is the situalion of our CHITA, it is not possible for us to know precisely, where, which impression is placed. When any impression springs up in our memory, at that time we can realise its existence. Although CHIT is pervaded by numerous impressions yet neither one impression surpasses the other, nor intermingles with the other and every impression remains intact in its original form. It is indeed a wonderful creation of the creator.

DHRITI is that part of the innerself which determines before we proceed to perform any action whether physically or mentally, whether our object is good or bad. Our thoughts, behaviour and food are main ingredients which dominate our determination. Thus Bhagvad Geeta has summed up the determination of a human being into three catagories, i.e., Purity and Sublimity (SATVIKA) Passion (RAJSIKA), and darkness and illusion (TAMSIKA). These modes influence our determination accordingly. The action of determination even goes on, when we are in deep sleep.

Further, Hymn indicates that no action can be materialised without determination. In the process, first we determine and then act, although the process is so fast some times, hardly there is any time gap between determination and action. Moreover, the Hymn points out that the mind is sublime inner light among ograns.

The foundation of our life is based upon the nature of our resolves. Our speech and actions are direct result of our resolves. We keep our body clean to present ourselves in the society, most of us do not use the foul language for fear to be called as uncivilised. Often evil thoughts develop into our mind, but we do not care as nobody can peep into our mind, but it is merely a self deception. It is our paramount duty not to allow our mind to become the abode of resolves and to uproot them forcibly from their origin.

By Krishan Chopra, M.A.,
Birmingham (U.K.)

Editorial

The Ouster of Sanskrit

While declaring its New Education Policy, the Govt. had tried to convince the people that the purpose of formulating the new policy was to enlighten the country's conscience and that the Govt. wanted to take the country into the twenty-first century with confidence so that it could stand on a firm footing among the comity of nations of the world. But the way the Govt. went through the new scheme has put a question mark on its very purpose. Even in the existing education policy Sanskrit was not given any important place though in some states of the Union special provision had been made for its teaching and propagation. But in the so-called new education policy its very existence has been endangered. And the irony of fate is that this ouster of Sanskrit has been planned by the Govt. in the name of secularism and safeguarding the unity and integrity of our country.

When we see such short-sighted irrational policies, planned by our immature political pundits and myopic leaders, we are constrained to ponder over the question whether or not we are as yet a free nation ? Our Govt. has wasted the precious time of two generations during the post—independence period just in fumbling with the education policy from time to time, without making a realistic approach to the problem and coming to any logical conclusion in this matter.

It is not necessary to tell any body the importance of Sanskrit language, which is in fact the mother of all languages belonging to the family of Indo-European languages of the world, and forms the very basis of Indian (Vedic) religion, art and culture. Our leaders very much know its importance, and the part it can play in the character building of our youths; but they are scared of being dubbed as communalists by the minority communities who always associate Sanskrit with the religion and culture of the majority community It is our misfortune that our national leaders cannot see beyond their nose and have no guts even to support what is right, as the light of the sun, just for the fear of loosing their vote-bank.

Our anscient scriptures and other literature, which are invaluable source of human knowledge, are available only in Sanskrit. They form the very back-bone of our society. It is a pity that while many important universities in the world are providing special facilities for the study of Sanskrit to their students, our own Govt. is planning its ouster from its schools and colleges. Let our leaders understand it carefully that depriving our students of the study of Sanskrit will not only be socially sucidal but also politically ruinous.

S.C. PATHAK

VEDIC TRUTH

By INDER DEV KHOSLA

Senior Vice-President, Arya Vanprasth Ashram, Jwalapur

"The man who resolves to stick to truth at all costs, steadily rises in virtue. When his virtues rise his reputation and prestige automatically rise. He becomes all the more devotee of truth. Thus devotion to truth becomes an unerring source of power and greatness"

Swami Dayanand.

Rita and Satya

According to vedic scriptures, there are two notions of truth. One is Rita (ऋत) viz., absolute truth and the other, though not so authoritative yet binding, is (सत्य) Satya, a relative truth.

Rita is also known as eternal law, which is unchangeable, It is fixed or settled rule for all times. It is described as Divine law or Divine Truth. Whereas Satya is a relative truth, is changeable according to prevailing circumstances. It is also called as moral or social law. As per Nirukta the word Satya is derived from the word

सत्-आयक-सत्: य=सत्य-सत् प्रापक that is obtained from the existing thing.

Rita is always based on true knowledge where as Satya knowledge may or may not be absolutely true.

For example, one has come to know of a fact and he relates the same to others as he knows it. He is thus speaking truth but it is possible that his knowledge about that fact may or may not be true. In Rita one's knowledge must also be based on true knowledge.

The eternal relations which deal, inter-se, with matter (prakrati), soul (Atma) and God (Parmatma) are embodied in what we call Shruti (Vedas) and they are Rita, where as the relative truths are contained in Smrities (स्मृति) like Manu Smriti, Yajvalka Smriti etc. etc.

Smrities are subordinate to Shruti.

The main idea is that the frame work of destiny and the good of mankind has very briefly been delineated in the Veda and their details have been left to be worked out in Smrities. Law or Truth contained in Shruti is revelation of God to the Rishis in the beginning of the world where as Smrities are written by later generation of greatmen on their own knowledge or experience.

What follows, therefore, is that Rita is the collection of eternal laws (Apaurshay) अपोरषेय which stand on their own footing, whereas Satya is based on the authority of sages.

According to all other interpretations, the word Rita (ऋतम्) is derived from the root ऋगतौ से ऋ=ऋत, viz., moving, active (animate) and Satya from अस्तिति सत् viz, (inanimate)—Satya is comprised of three words स, "त", "य" both "स" and "य" represent the ever-lasting, indestructible God and Soul and the third, "त" is destruetible=untrue. To that one who realizes this fact, time cannot destroy as is clear from the following :—

प्रथमोत्तमे अक्षरे सत्य, मध्यतोऽनृतम् तेदतनृतमुभयत:
सत्येन परिगृहीत सत्यभूयमेव भवति । नैंव विद्वासंमनृतं हिनस्ति ।

(Brihadaranyka 5-5-1)

Truth is the Basis of Creation and Preservation

This world works on the foothold of truth else there be chaos. It is the pivot round which the universe rotates.

सत्यं वृहद्तमुग्रं दीक्षा तपो ब्रह्मयज्ञः पृथिवींधारयन्तिः ।

(Atharva 12-1-1)

Satya is the first and foremost factor that sustains the Earth. Satya controls the destiny of a nation.

पृथ्वीं धर्मणा धृताम्. Truth (righteousness) is supporting this Earth. This rule is for all times and climes. (Ath 12-1-17)

In Rigveda there is a direct question as to what should be done to enjoy this world in its various aspects.

किमस्य मदे किम्वस्य पीताविन्द्रः किमस्य सरव्ये चकार।
रणा वा ये निषदि किं ते अस्य पुराविविन्द्रे किमु नूतनासः ॥

(Rig vi-27-1)

The very next hymn gives reply to it.

सदस्य मदे सद्वस्य पीताविन्द्रः सदस्य सरव्ये चकार।
रण वा ये निषदि सत्ते अस्य पुरा विविन्द्रे सदु नूतनासः ॥

(Rig vi-27-2)

All Virtues, pleasures and enjoyments are dependent on truth and truth alone.

सत्योनोत्तमिता भूमिः

(Rig 10-37-2)

Only truth is upholding this earth.

ऋतेनादित्यास्थिषृन्ति

(Rig 10-37-2)

Adityas live with the help of truth.

सत्यामाशिषं कृणुता

(Rig 10-67-11)

Our wishes should be based in truth.

ऋतस्य धारा अतृन्धि पूर्वोः

(Rig 10-190-1)

Wisemen have always been following the path of truth laid down by God in the beginning.

ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत्

(Rig 10-190-1)

By divine wisdom and might were revealed the cosmic principles (ऋत) and moral laws (सत्य) for the governance of this world.

God is the Embodiment of Truth

Nature (matter प्रकृति) is true although it changes shape and form. Soul is also true and so also God the Great and He controls the above two. Atharvveda says that Lord of light reveals into mortals, the principles of true knowledge, since He verily is Truth the knower of true laws.

Chief attributes of God are Sat (सत) chit (चित्त) and Anand (आनन्द) (सच्चिदानन्द स्वरूप) viz., He is Truth, Intelligence and Bliss. At an other place He is described as.

सत्यसवं सवितारम्

(Rig 5-82-7

......सत्यं शिवं सुन्दरम्

Where there is truth, there is always beauty and bliss. Upnishadas more candidly establish the fact :—

सत्यं ब्रह्मेति सत्यं ह्येव ब्रह्म व यो वै सधर्म सत्य

(Brihd 5-4-1)

Truth is God and God is truth.
He is known as Sat Pali-Lord of truth, protector and preserver of truth.

सत्य ज्ञानमनन्तं सर्वेभ्यो वृहन्नाद ब्रह्म

(Taitriya upnishada)

Brahman the Supreme being is called Satya Gyan (सत्य ज्ञान) and Satya Bliss (सत्य आनन्द). The word Satya (सत्य) has been derived from अस (as)=to be and as God exists forever (without beginning or end) and is not hampered by the three fold divisions of past, present and future so God is Satya.

The following are some of the epithets of God relating Satya.

त्वम् सत्यतिस्त्व असि

He is Satya and protects those who Speak Truth. (Rig 1-91-5)

सत्य मदानाम्

He is bliss. (Yaju 34-5)

सा सत्योतिः

True order. (Rig 7-12-2)

सत्यस्यादिहितं

Truth incarnate. (Yaju 40-17)

तस्य ह वा एतस्य ब्रह्मणोनाम सत्यामिति
Brahma's (God's) Name is Satya. (Chandyoga 8-3-4)

In fact the essence of the Upnishadas is that this world that we see is indeed true but there is another truth hidden therein with the existence of that hidden truth, this world exists. In fact that truth is the real truth and that is Brahmas.

Satya and Dharma are Synonymous

यथो राज्ञैसं यो स धर्मः सत्यं वै तत्तस्मात् सायं बदन्तमाहू धर्म
बदतीति धर्म व वदन्त् सत्य वदतीत्यौ तद्वधैवैरतदुसय भवति

(Bridhyank 1-4-14)

Dharma is Truth. When a person speaks truth, he is said to perform Dharma and when he speaks about Dharma, he is said to have spoken truth. Dharma and Truth are Synonymous.

न हि सत्यात्परो धर्मो नानृतात्पातक परम् ।
न हि सत्यात्परं ज्ञानं तस्मात्सत्य समाचरेत ॥

(Upnishada)

Beyond Satya (Truth) there is no great Dharma-Falsehood is the Greatest vice—There is no knowledge greater than Truth. Therefore, truth and truth alone, all must follow.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्सत्य परमं निधानम्

(Manduka III-1-6)

Truth is always triumphant and not falsehood and it ultimately prevails. It leads us to heaven by the royal road trodden by the ancient sages of subdued passion and curtailed desire. It lands us on the brilliant shore and lodges safe in heaven and happiness.

God is Realised through Truth

सत्येन लभ्यस्तपसा ह्येष आत्मा

(Manduka 3-1-5)

Verily, the self is realised by constant practice of truth.

सत्येन पन्था विततो देवयान

(Manduka 3-1-6)

Through Truth reach the Divine.

हिरण्यमेन पात्रेण सत्यस्यापिहितं मुखम् ।

(Isha—15)

O Thou who givest sustenance to the world unveil that face of truth which is hidden under the veil of golden light, so that we may see the truth and realize the Divine.

आप एवेदमग्र आसुस्ता आप: सत्यमसृजन्त
सत्यं ब्रह्म, ब्रह्म प्रजापतिम्

(Brinhidanak 5 5-1)

First of all it was all fluid (eternal matter), out of that matter Truth (eternal law) was born and out of that gross Satya (patent form) appeared Brahma and out of Brahma Prajapati appeared.

तद्यंत्तत्सयमसौ स अदित्यो य एष एतस्मिन्मण्डले पुरुषो

(Brihidyanak 5-5-2)

This Satya is the controller (Isha).
He is Aditya (Sun)

तद्वै तदेव तदास सत्यमेव स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति

(Brihd 5-5-1)

Verily in this Heart (हृदय) is sealed that Satya—This great Truth is venerable.

Truth is Force

Truth is great but he who lives upto it is far greater. Truth is the last guard which protects its votary from sins and pit falls. Attainment of truth is the highest achievement of life.

व्रतेन दीक्षामापनेति दीक्षया प्नोति दक्षिणाम् ।
दीक्षवा श्रद्धामान्योति श्रद्धया सत्याप्यते ॥

(Yaju 19-30)

Noble resolve leads to initiation; initiation leads to proficiency, proficiency leads to strength of faith and then finally leads to the attainment of truth.

ऋतेन राजन्ननृतं विविञ्चनमम राष्ट्रस्याधि पत्यमेहि

(Rig x-124-5)

O King discrimiuate between truth and falsehood and attain to lordship of my empire by truth.

अहं सत्यमनृतं यद् वदाम्यहं दैवीं परिवाचं विषच्च

(Ath 6-61-2)

The Supreme self, while setting the heavenly region and Earth spoke "I differentiated between truth and falsehood and I revealed the Divine vedic speech over the worldly objects.

सुविज्ञानं चिकितुषे जनाय सच्चासच्चवचसी पत्पृधाते
तयोर्यत्सत्यं यतद्जीयस्तदित्सीमो वति हन्त्यासत्

(Rig 7-104-12)

Wise men should distinguish between truth and falsehood and thus abandon falsehood.

ऋतं चिकित्व ऋतमिच्चिकिद्धयृतस्य धारा अनु तृन्धि पूर्वीः
नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः

(Rig 5-12-2)

God commands men that they should follow the path of truth laid down by Him which has come down through ages which learned men have always adopted.

Prayer and Advice for Truth

असतो मा सद्गमय, तमसोमाज्योर्तिर्गमय, मृत्योर्माऽमृतंगमय

Satpat 14-3-1-30)

Lead me from falsehood to Truth or unreal to the real, from darkness to light (wisdom) and from death to immortality.

सत्यामाशिषं कृणतु वयोधै

(Rig 10-67-11)

We may always try to follow the truth and not falsehood.

अगन्योहि सुविदतोभिरवार्डः, सत्यै काव्यै पितृमिर्धर्म सिद्धि

(Rig 10-15-9)

Wisemen may always advise us to speak truth. The most outstanding feature of vedic truth is that it is based on Divine revelation and not on the commandments of any mortal, however, great they be like Bhagwan Budh, Bhagwan Mahavir, Lord Christ or Prophet Mohammad. Vedic truth does not need any personal authority. Its sanction is of eternal nature applicable at all times and to all persons irrespective of caste, creed, country or colour.

In conclusion, we can say that the man who has unflinching faith in truth surely paves his path for prosperity and immortality.

□

WORDS OF WISDOM

— By S.C. PATHAK

Different paths lead to the same goal.

The Upanishads say that whatever fuel you may use in the lamp, the flame is the same. The cows are of different colours, but their milk is of one colour only i.e. white. Similarly, Truth is one like the milk while the forms to establish the Truth are many like the cows. There may be different revelations of the Divine but they are all forms of the same supreme power. God can be described and approached in various ways. एकं सद्विप्रा बहुधा वदन्ति । (Ekam sadvipra bahudha vadanti). God is one but the wise men call him by various names. The ancient Vedic thinkers were conscious of the immensity and infinity and also of the mysteriousness of the Supreme, the Lord of lords.

The true followers of different religious faiths are partners in one spiritual quest, though following different paths. True religious life is an expression of love for everything created by God and aims at the unity of mankind. If we exalt any particular creed over universal truths, we tend to become intolerant towards others and intolerance is an expression of religious conceit. Love of God and love of neighbour are but the two sides, the inward and the outward, of a truly religious person. Actually religion is not a mere theory of God, nor profession of a doctrine. Religious beliefs, rites and ceremonies are all subordinate to the man's quest for self-realisation and his communion with God.

God has endowed man with enormous bounties, but man who is ever busy with all kinds of activities, most of them unnecessary and useless, does not seem to appreciate this fact and remember the all-merciful Providence in an attitude of gratefulness, Through regular practice man can tame his wayward mind and turn it to God.

(An adaptation from religious discourses).

WAS DAYANANDA VERY COMMUNAL ?

G.B.K. HOOJA*

With due deference, I feel obligated to challenge the statement of Lalit Uniyal that Swami Dayananda was not secular and that he was very communal. (Mainstream, Feb. 21, 1987). Coming from an analyst of the calibre of Uniyal, it is laden with a lot of mischief potential. Hence my intervention.

Definition of a communalist

Although, according to the Webster's Dictionary, the word communalism means a "system of political and social organisation; the same as communism", and hence communalist, in India, it has, through usage and quirks of history come to acquire a narrow (and sinister from the stand point of secularism) connotation, to denote a group of people or a sub-nation, which claims to exercise its separate identity as distinct from the national main-stream or other fellow citizens inhabiting the land, generally arising out of a sense of elitism, and yet suffering from a sense of insecurity and nursing socio-economic injustice and political persecution and hence demanding a special status and privileged treatment on the basis of a separate caste, creed or religion. It may be conceded that this spirit of being different and superior had its roots in the elitist, sanskritic culture which in course of time led to the institution of the rigid caste system and untouchability in the Indian polity. It was, however, seized upon by the Imperial British rulers to perpetuate their hold on the Indian sub-continent in pursuance of their infamous policy of Divide and Rule.

The Role of Dayananda

But to ascribe to Dayananda the role of a Hindu communalist is being less than fair to him. He was, if anything, a debunker of orthodox Hinduism or the Pauranic concepts. He was an idol breaker, the most powerful and fanatic antagonist of idol worshippers that the country had seen since the upanishadic times, apart from the followers of Mohammad and Nanak. In fact, the Varanasi Pandits declared him to be a

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protagonist of Islam and Christianity as they felt baffled by his frontal attacks on the citadels of orthodoxy and idolatory. He questioned their monopolistic hold on the study of the Vedas, saying that the Vedas (Books of Divine Knowledge) could not be the monopoly of the Brahmans alone, that the Vedas were bestowed upon all mankind to be shared equally by the entire humanity, like sun-shine and air, regardless of sex, caste, creed, colour, country or community. He raised his strong voice against untouchability and declared that all persons were born equal and were entitled to equal status in society. He expostulated the organic theory of society and basing his stand on the Vedic and the Shastric texts, he held the Brahmana to be the mouthpiece or the head of the social organisation, the Kshatriyas to be its arms, the Vaishyas to be its belly and Shudras to be its legs. He held that all the four sections or sub-divisions of society were inter-dependent and equally important and entitled to be treated with love, justice, righteousness and with due regard to their deserts (Principle 7 of Arya Samaj). As a matter of fact, the caste system, as practised by the orthodox Hindus was an anathema to him. Of course, he did believe in the Varnashram Vyavasthsa (Division of Society into 4 classes and stages). The four classes were Brahmans (scholars) Kshatriyas (warriors and Public servants), Vaishyas (Businessmen and agriculturists) and the Shudras (others). But they were all equal. A man entered into a Varna or class of society, according to his guna (skill), Karma (work) and Swabhava (nature) which he was expected to cultivate during the first stage the Brahmacharyashram (the stage of studentship). The other 3 stages through which a person eventually passed where the Grahsthashram (householder), Vaanprasthashram (retirement to forests) and the Sanyas (establishment in Truth) before he kicked the bucket, hopefully at the age of 100. Thus entry into one or the other class/Division of society was not by heredity. It was earned on merits. The son of a Brahman could become a Kshatriya or Vaishya or a shudra and vice versa, depending upon the calling which he followed. Thus, if Motilal Nehru was Brahman (lawyer), his son Jawaharlal and grand-daughter, Indira were Kshatriyas (Public Servants) and so were Mahatma Gandhi, and Lajpatrai (fighters) not withstanding their origin. Tilak and Dr. Ambenkar could be categorized as Brahmans (scholars). More, this division was not restricted to men born in the so-called Hindu fold—this was universal classification.

Would it surprise the readers to know that Dayananda never called himself a Hindu. In fact, he abhorred this word (conferred on Indians by the Greek). He called himself an Arya (a noble person) and anybody could be an Arya provided he was a gentleman, noble of heart and conduct. He did not accept the theory of the existence of an Aryan race as such, nor did he accept that Aryans as a race had conquered India. Opposite of an Arya to him, was a Dasyu (an evil-minded fellow). You were not to be respected as an Arya or condemned as a Dasyu, for the colour of your skin or the creed you practised or the country or community to which you belonged by accident of birth, but by your actions and conduct. Is it the attitude of a communalist ? If it is not liberalism, enlightened, rational, pure, scientific, what else is it ?

In support of my statement I should like to quote from Dayananda's own writings. He may be faulted for wielding a vitriolic pen, but it may be stated in his defence that he was a man in earnest, a patriot of the purest ray serene, a self-respecting Indian, a great scholar who suffered neither fools nor hypocrites and armed with erudite learning and the courage of a god-anointed crusader always carried his head high. He was a seeker of Truth, "the True Siva", in whose quest, he walked out of his parental shelter at the young age of 22 and wandered all over the length and breadth of India until he landed at the school of his guru, Dandi Virajananda at Mathura in 1860. At the termination of of his schooling, at the bidding of his guru. he undertook to spread the True knowledge as he had come to acquire it, and carried on his self-imposed mission till his last breath, regardless of opposition, calumny, ridicule and physical assaults. His magnum opus the Satyartha Prakash (light of Truth) has been criticised for observations made about various sects and philosophies prevalent in India. But as he said in his Introduction to this treatise:

"...There is not the remotest idea to hurt the feelings of any person either directly or indirectly, but on the contrary, the book proposes that men should distinguish truth from falsehood. Thus alone can the human race steadily advance on the path of happiness, since nothing but the preaching of truth can lead to the improvement of the human family".

The emphasis is clear and noteworthy:

Search of Truth in the cause of happiness of entire mankind. The same objectives are unambiguously and refreshingly delineated in the principles of the Arya Samaj which the Swamiji founded in 1875:

Principle 4. All persons should be ever ready to **accept truth** and renounce untruth.

Principle 6. The Prime object of the Arya Samaj is to do good to the **world i.e.** to raise the physical, spiritual and social standards of **all** men.

Principle 7. **All** ought to be treated with love, justice, righteousness and **with** due regard to their deserts.

Principle 8 Ignorance should be dispelled: and knowledge be disseminated.

Principle 9. No one should remain content with one's own well-being: but **on** the contrary should regard one's well-being inherent in the well-being of **all.**

Principle 10. In matters affecting the common weal of the Society **(all others)** an individual should subordinate his personal preferences to social discipline, while **in** matters affecting his personal well-being, he may be free to follow his own inclinations.

(emphasis added)

As the reader will note for himself, there is not a tinge of communalism in these principles which the Swami laid down for entry into the Arya Samaj—a society (for social service) founded by him. The emphasis was obviously on the service of the entire mankind and not of a restricted communal group. Also it is noteworthy that the contemplated social service was to be founded on truth, enlightenment, love, justice, righteousness, and there was to be an appropriate balance between social good and individual well-being.

To quote the Swami :

"I believe in religion based on **universal** and **all-embracing** principles which have **always been accepted as true by mankind** and will continue to command the allegiance of mankind in the ages to come." Hence it is that the religion in question is called the primary **eternal religion,** which means that it is above the hostility of all human creeds whatsoever.

This reminds one of what Aldous Huxley called "Perenial Philosophy." Swamiji proceeds : "My sole aim is to discover Truth and to help others to discover it, to reject falsehood and help others to do the same. Had I been biased, I would have championed any one of the religions prevailing in india. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man. He alone is entitled to be called a man who possesses a thoughtful nature and feels for others in the same way as he does for himself, does not fear the unjust, however powerful, but fears the truly virtuous, however weak. Moreover, he should always exert himself to his utmost to protect the righteous and advance their good and conduct himself worthily towards them even though they be extremely poor, weak and destitute of material resources. At the same time, he should constantly strive to destroy, humble, and oppose the wicked sovereigns and rulers of the earth and men of great influence and power though they be .....He may have to bear any amount of terrible suffering, he may have even to quaff the bitter cup of death in the performance of his duty which devolves on him on account of being a man, but he should not shirk it". And the Swami did not shirk his duty as the preceptor or mentor of the autocratic ruler of Jodhpur when he found him indulging in dalliance with a concubine and neglecting his queen and subjects.

The Swami proclaimed :

"The sole aim of life, which I have all along endeavoured to achieve is to help to put an end to (this) mutual wrangling, **preach universal** truths, bring all men into the fold of one religion, whereby they may cease to hate each other and work for the common weal. May this doctrine, through the grace and help of God, and with the support

of all truthful honest and learned men who are devoted to the cause of humanity reach every nook and corner of this earth so that all may aquire righteousness, wealth, fulfil legitimate desires and attain salvation and thereby elevate themselves and live in happiness. This alone is the object (of my life)."

Was it not this kind of Heaven into which Poet, Tagore later prayed to God to let his country awake, where head is held high, where narrow walls of prejudice and hate have been broken, where bold thought and striving for truth dominates ?

Is this the thinking of a very communal-minded person ?

Dayananda was by no means considered to be a communalist by his contemporaries. They regarded him to be a scholar, a learned man, a patriot, a man of God, a visionary. Here is the testimony of Sir Syed Ahmad Khan :

I was very well acquainted with the late Swami Dayananda Saraswati, and I always showed great respect to him simply because he was such an excellent and learned man that it behoved men of all religions to respect him...... he was such a great man as has no equal in India. Every one, therefore, should mourn his death and feel sorry that such an unparalleled man has passed away from our midst.

And this is the tribute from Colonel Olcott, President, Theosophical Society, whom the Swami practically spurned, when he found the Colonel and Madam Blavatsky, the co-founder of Theosophical Society indulging in clairvoyant practices and metaphysical vagaries :

A master spirit has passed away from India, Pandit Dayananda Saraswati...... is gone: the irrepressible, energetic reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more ...... In him, India has lost one of her noblest sons.

And this is what H. D. Griswold, Professor of Philosophy, in the Forman Christian College, Lahore had to say :

He was a dreamer of splendid dreams and he had a vision of India, purged of her superstitions, filled with fruits of science, worshipping one God, fitted for self-rule, having a place in the sisterhood of nations, and restored to her ancient glory. All this was to be accomplished by throwing over-board the accumulated superstitions of the centuries and returning to the pure and inspired teachings of the Vedas.

And now Romain Rolland, the Nobel-laureate .

This man with the nature of a lion is one of those, whom Europe is too apt to forget when she judges India, but whom she will probably be forced to remember to her

cost : for he was that rare combination, a thinker of action with a genius for leadership ...... He alone hurled the defiance of India against her invaders. Dayananda declared war on Christianity and his heavy massive sword cleft it asunder with scant reference to the scope or exactitude of his blows.

Dayananda had no greater regard for the Koran and the Puranas, and trampled under-foot the body of Brahmin orthodoxy. He had no pity for any of his fellow country men, past or present, who had contributed in any way to the thousand year decadence of India, at one time the mistress of the world. He was ruthless critic of all who, according to him, had finalised or profaned the true Vedic religion. He was a Luther fighting against his own misled and misguided Church of Rome and his first care was to throw open the wells of the holy books, so that for the first time his people could come to them and drink for themselves. He wrote commentaries on the Vedas in the Vernacular—it was in truth an epoch-making date when a Brahmin not only acknowledged that all human beings have the right to know the Vedas, whose study had been previously prohibited by orthodox Brahmins, but instead that their study and propaganda was the duty of every Arya.

Dayananda transfuse into the languid body of India his own formidable energy, his cartainity, his lion's blood.......

His creation, the Arya Samaj, postulates in principle equal justice for all men and all nations, together with equality of the sexes. It repudiates a hereditary caste to the complementary attitudes of men in society, religion was to have no part in these divisions. Dayanand wished every man to have the opportunity to acquire as much knowledge as would enable him to raise himself in the social scale as high as he was able. Above all, he would not tolerate the abominable injustice of the existence of untouchables, and nobody has been a more ardent champion of their outraged rights. They were admitted to the Arya Samaj on a basis of equality, for the Aryas are not a caste. The Aryas are all men of superior principles, and the Dasyus are they who lead a life of wickedness and sin ...... this rough **Sannyasi**...... was one of the most ardent prophets of reconstruction and of national organization. I feel it was he who kept the vigil.

I may be permitted to append the opinions of only two more scholars before I close my argument; one is J.T.F. Jordens, Reader in South Asian Civilizations, Australian National University, Canberra, who writes in his biography of Dayananda Saraswati (Oxford, 1978) :

Dayananda, with all his inner resources and his self-control, was yet basically an extrovert, a doer, whose mind was fixed on the present and on the future...... He never dwelt upon his past. When he became convinced, after due deliberation, that some idea or approach he had long cherished was not right, he simply discarded it ......

He was a humanist because his deep concern for man was not limited to man's ultimate religious fulfilment...... This is evident in his many descriptions of an ideal family life, prosperity, peace, contentment, close relations between family members His description of the ideal society and state have always included references to a prosperous economy, abolition of poverty, just distribution of wealth and education, and satisfying occupation for all men according to their abilities,

The second scholar whom I would like to quote is Kenneth W. Jones, Professor of South Asian History, Kansas State University. He writes :

Dayananda's vision of Vedic Hinduism rejected most of the major elements of the Hindu religion : idolatory, polytheism, the Puranas, priestly privilege, popular rituals, and deities. **Dayananda's religion was monotheistie. open to all, rationalistic and compatible with modern science**. (Religion in Modern India ed. by Robert D. Baird; 1981)—emphasis added.

Is this the portrait of a communalist ? Dayananda's image has been distorted not only by the responses and fulminations of his opponent-detractors who reeled under his shattering intellectual blows, but also in some measure by the adulation of his adoring followers who pictured him as a messiah risen to save them from foreign and alien invasion of their territory and soul In fact, as Dayananda claimed, he was here to loosen the chains of bondage, social, economic, intellectual and spiritual in which mankind was found imprisoned. He was here to discover the Truth and to preach it as he saw it, whereby men may cease to hate each other and work for the common gool.

Sarve bhavantu sukhinah

Sarve santu niramayah

Sarve bhadrani pashyantu

Maa kashchid-dukha bhaag bhavet

(May all be happy, may all be healthy; may all see good; may nobody face sorrow).

This was the Swami's mission in life—hardly a narrow communalistic outlook.

★

Man's Search for God

By Dr. Amar Singh, M.A. Ph. D.

Because of rational, emotional and pragmatic reasons, man began searching for God, from the earliest recorded history. The whole account of man's belief in God can be summarized as follows :

1. Hylozoism
2. Animism
3. Spiritism
4. Detheism
5. Polytheism
6. Monotheism
7. Deism
8. Pantheism
9. Panentheism
10. Theism.

On the rational analysis of these views, it was diacovered that there have been various causes and conditions to give rise to the various kinds of concepts of God. It is also discovered that because of rational, emotional and ethical necessities, the concept of God has been evolved in the form of Theism which seems to satisfy these three necessities of man.

Conclusions

In discussion of the views of Hylozoism to Panentheism, they were found to be defective in someway or the other and the last view, Theism, seemed to be sound.

It is a fact beyond doubt that man's logical belief in God renders a faith in goodness, courage, loving kindness, insight and compassion. For the student and practitioner of metaphysical conselling, it is essential to create in a client's mind a healthy attitude towards God and remove unhealhy attitudes.

Need for Future Research

The concept of God is as wide as space and as deep as the ocean. Our knowledge of God is limited as a few drops of water from the ocean. God is infinite in the sense that he is endowed with infinite attributes. The human capacity of reasoning is limited and incapable of comprehensive of the God's nature fully. Therefore, there is always a necessity to search more and more for God. Particularly, the students of Metaphysics should realize the pragmatic value of man's belief in God and explore the dimensions of Godly wisdom to bring harmony and peace on earth.

(Concluded)

Yog Darshan (Patanjali's Yoga Sutras)

Elucidation by Dr. T.R. Khanna, U.S.A.

(continued from the previous issue)

SUTRA 30

व्याधि, स्त्यान, संशय, प्रमादालस्याविरति, भ्रान्ति ।
दर्शनालब्ध भूमिकत्वान वास्थितत्वानि चित्त विक्षेपास्तेऽन्तरायाः ।।

Disease, laziness, doubt, lack of enthusiam, lethargy, attachment to sense enjoyments, false perception, illusion, delusion, hallucination, inability to attain concentration, inability to maintaian concentration once it has been attained are all obstacles which stand in the way of spiritual growth.

SUTRA 31

दुःखदौर्मनस्याङ्गमेजयत्व श्वास प्रश्वासा विक्षेपसहभुवः ।।

Grief, mental distress, trembling, unsteadiness of the body, irregular breathing accompany the obstacles mentioned in the preceding SUTRA.

SUTRA 32

तत्प्रतिषेधार्थमेकतत्वाभ्यासः ।।

The remedy or cure for these distractions is remaining single-minded through practice of concentration.

SUTRA 33

मैत्री, करुणा, मुदितोपेक्षाणां सुख दुख पुण्यापुण्य ।
विषयानां भावनातश्चिन्त प्रसादनम् ।।

Friendliness, kind-heartedness, compassion, entertaining others with joy and glandness, indifference towards negative things, not taking sides, raising the consciousness of everyone, remaining happy under all circumstances, transcending suffering, happiness and unhappiness, good and bad-these pacify the mind.

Commentary :

Unhappiness and sadness are removed through the qualities of glandness, kindness, and indifference towards negative things.

SUTRA 34

प्रच्छर्दनविधारण्यां वा प्राणस्य ।।

By inhalation, exhalation, and restraint of breath, the mind is restrained.

Commentary :

By inhalation, exhalation, and restraint of PRANA (vital life force), the mind is restrained. PRANA is the sum total of the universal forces. The whole universe is a combination of PRANA and AKASHA (space, sky, ether). Our planet is PRANA, concentrated energy, and so is the atmoshpere around it. By control of PRANA, one is able to influence onc's mental and physical ability to better one's self. By intense concentration, one is able to heal and remove mental and physical blocks. PRANA is composed of earth, ether, fire, water, and air. The lack of Pranic energy causes decay on the mental and physical planes. One must recharge this PRANIC energy constantly by the practice of KRIYAS (KRI means "to do", YA means "that" ; KRIYA means to do that which is good"). PRANA, combined with motion, recharges the Self.

SUTRA 35

विषयावती वा प्रवृत्तिरुत्पन्ना मनसः स्थिति निबन्धनी ।।

Concentration on the subtle elements generates changes in the mind and causes the mind to stabilize, bringing about extraordinary sense perceptions.

Commentary :

When one concentrates or meditates on the essence of the five subtle elements, one becomes highly sensitized. Through concentration on the top of the nose, one experiences a supernormal odor. Through concentration of the tongue, one has an extraordinary sensation or tingling feeling. Through concentration on the palate, the sound is heard in the head. Through concentration on the root of the tongue, the sound is heard in the inner ear. Through concentration on the head. one feels lightness and a sense of floating. Through concentration on the entire body, one experiences cosmic vibrations. When the mind becomes extremely sensitive to these extraordinary sense perceptions, it brings about changes from doubt and skepticism to stability and firmness, and produces intuitive knowledge.

SUTRA 36

विशोका वा ज्योतिस्मती ।।

In meditation, one experiences the effulgent light which brings about changes in consciousness, One goes beyond all suffering and sorrow. When one concentrates on the AJANA CHAKRA, the third eye in between the eyebrows, one experiences radiating light.

SUTRA 37

वीतराग विषयं वा चित्तम् ।।

By meditation or concentration on the heart centre, one sees the jewel shining in the centre of the heart, and one experiences effulgent light.

Commentary :

By meditation or concentration on the heart centre, obstacles are over-come, one's senses are tamed, and one's mind is centered.

SUTRA 38

स्वप्ननिद्राज्ञानालम्बनं वा ।।

By meditation on the knowledge that comes in the dream; sleep state, steadiness of mind is attained.

Commentary:

Sometimes, in dreams, one sees a vision, or one has a spiritual dream. This is an indication of one's spiritual advancement. Seeing holy persons or saints in dreams, and receiving their blessings, signals spiritual enlightenment. Dreams are sometimes indications of old SAMSKARAS or impressions which surface along the way to enlightenment. Sometimes they represent a release of old blockages, which were hiddeen deeply within the mind. Only good dreams are worthy to be remembered and followed. Bad or frightening dreams are simply a release of mental blocks. If one is in deep, dreamless sleep, this means that one in well on the way towards spiritual progress.

SUTRA 39

यथाभिमतध्यानाद्वा ।।

One can meditate on a desired object which appeals to one's self.

(Continued on Page 26)

ETYMOLOGY OF PLACE NAMES

By S.L. MENEZES

(Though the subject matter of the present article is remotely related to Vedic religion or Indology, yet it makes an interesting reading. We publish it here to add a little to the general knowledge of our readers : Editor)

After having worked all over the country for 41 years, inevitably one recalls the places one has served in, or adjacent ones visited. In this process of recall, I have ventured to remember the possible origin of the names of a few of these places. I realise I may create some controversy, though this is not the aim, and make the venture nevertheless. I exclude places like Amritsar, Bombay, Calcutta and Delhi, as the origin of the names of these places is well known to readers. The list is alphabetical, and not chronological.

Abu, from Ar-Budha, the hill of wisdom, the Mons Capitalia of Pliny, Ahmadnagar, founded by Ahmad Nizam Shahi in 1490. Ajmer, after Ajaypal, 145 A D. Allahabad, earlier Illahabad in Akbar's days. Initially Prayag. Alwar, from "Albar", an offshoot of Aravallis, the hill surrounding the town. Ambala, from Ambwala, the village or place of mangoes, or from a mythical founder, Amba. Andamans, derived in historical times from Handuman, the Malay form of Hanuman, treating the islands as the home of Hanuman.

Aurangabad, so renamed by Aurangzeb, though not originally founded by him. Bangalore, from "Bangalu", a kind of bean, and Bangalore, or more properly Bangaluru, is the town that has given lustre to this bean. Bareilly, the city of Baral Deo, a chief, who founded it in 1527 along with his brother Bas Deo. Bikaner, from Bika (second son of Rao Jodha), 1485. Broach, from Bharuch or Bharukachha, a corruption of Bhrigu Kachha—the field of Bhrigu. Campbellpur (now in Pakistan) actually was Kamalpur. Cannanore, from Kanhur, Krishna's town. Chenab, from Chandrabhaga. Cochin, from Cochhi, a small place. Coimbatore, from Koyammutur, pearl village of the goddess. Conoor, either "Hill Town" or "Small Village". Cuttack, from Katak (a fort). Darjeeling means "Place of the Thunderbolt" (Dorjeling). Dehra Dun means Valley (Dun) of the Shrine or Abode (Dehra of Guru Ram Rai).

Ferozepore, after Sultan Firoz Tughlak, who founded it. Gorakhpur, city of Gorakhnath, a well-known ascetic of the 15th Century. Gwalior, after Gwalipa, a local hermit, who reputedly cured a local king, Suraj Sen, of leprosy. Hissar, from Hissar Firoza, the fortress of Sultan Firoz Tughlak. Hyderabad (Haidarabad), the city of the Khalifa Ali, the Lion of God, the Prophet's son-in-law. Indore stands for Indrapur, dedicated to Indra. Jaipur, from Raja Jai Singh. Jabalpur, probably from Jabali, the athiest hermit who frequented the forest in those parts, though some explain it as "Rock City". Jammu, from King Jamboo Lochan (9th century). Jodhpur, from Rao Jodha, 1459. Jullundur (Jalandhar) means "Water Bearer". Produced by a flash from Shiva's third eye striking the water.

Kakinada means Crow Country. Kanpur, from Kanhaiya, i.e., City of Krishna. Kapurthala, founded in the 11th century by Rana Kapur. Karachi, named after the village of Kalachi Kun. Kashmir means the Mir (valley) of Kashyapa. Kulu, from Kulanthapitha, the end of the habitable world. Lahore, founded by Lav (Lavawar, Lahawar, Lahaur), while Kush founded Kasur (Kushawar), both cities now in Pakistan. Lucknow, from Lakshmanavati (Laknauti), after Lakshmana, brother of Rama. Ludhiana, founded by two members of the Lodhi family who reigned in Delhi 1451-1525 A.D.

Madras, from "Madrasapatnam" (a local "madrassa" was occupied initially by the East India Company clerks). Malabar is derived from "Malai" (hills) and "Bar", which was the descriptive name added to a region by Arab troders, e.g., Zanzibar. Mathura, from Mathapura, the town of milk churns. Meerut should properly be Mirath, the abbreviated form of Mahirashtra, having been founded by the hero Mahipal. Mysore, from Maisur (Maheshasura). Nellore, perhaps Nelluru (rice town). Nepal, probably better spelt Nipal, a contraction of sage Niyampala (Observer of Vows), or is from Nepala, the cherished of Ne, the patron saint.

Nicobar, probably from Nakkavar (Land of the Naked). Pachmarhi, so named from the five caves there (Five Shrines or Hermts' Cells), originally Panch Mathi. Peshawar, now in Pakistan, originally Purushawar (but changed by Akbar to Peshawar, meaning "Outpost"). Pondicherry, from Puducheri ("new town"). Pune, abbreviated name of what had been Punyapuri, City of Purification. Puri in full is Jagannathpuri. Quetta, now in Pakistan, stands in Baluchi for Kwatta (Fort). Quilon, corruption of "Kollam" (King's House). Actual name being restored officially from Nov. 1, 1986. River Ravi is from Airavati.

Saharanpur commemorates the Sufi mystic Shah Haran Chishti (1340 A.D.). Sikkim, Sukhim (New House). Srirangapatnam, City of Sriranga, that is, Vishnu. Surat, from Su-rashtra (Good Domain). Taxila, really Taksha-shila (Carved Stone). Tezpur,

"City of Blood". Tirunalveli (Sacred Paddy Hedge). Travancore, the former princely State, corruption of Thiruvithamkoor (Sacred Fortress). Trincomalee (in Sri Lanka), Tri-konamalai (Three-peak Hill). Trivandrum, corruption of Thiruv-anantha-puram, the sacred infinite city, or the city of the sacred serpent, Anantha (Ananthasayanam of Padmanabhan). Actual name being restored officially from Nov. 1, 1986.

Udaipur, after its founder Raja Udai Singh. Udhagamandalam, "Region of Water". In the British period, Ootacamund, which according to the "Imperial Gazetteer" (1908), was a corruption of the Toda "Utakamund", a collection of village huts. Varanasi popularly deemed from the streams Varuna (Barna) and Asi, which originally confined the city. Vellore, "Town of the Babul Trees". Vadodara (Baroda), "in the Heart of the Banyan Tree".

(Source : Hindustan Times. New Delhi)

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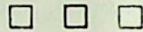
(Continued from Page 23)

Commentary :

One can choose pleasant scenery which is conducive to meditation, for example, the early morning sunrise, the horizon, a valley, the ocean, a candle flame, and so forth.

SURTA 40

परमाणुमहत्वान्तोऽस्त वशीकार: ॥

By practice, a YOGI reaches to the Eternal State, becoming free from the limitations of his individual mind.

Commentary :

One frees one's self from the bondage and limitations of one's own mind, going from the finite to the infinite. One experienccs eternity with in one's self. One is no longer subjected to disturbing images.

(To be continued)

The Philosophy of Yagyas

··· By Ram Sharan Vashishtha

Gita on Yagyas

In the beginning God, the creator of man, ordaining Yagyas said, "By performing them, you shall prosper, these will fulfill your desires as a cow gives milk. They will serve as Kam Dhenu (3-1).

With these, you shall please Gods and they will, in return, nourish you. Thus, mutually helping one another, you will gain the highest goal (3-11).

The Gods, pleased with your oblations, shall bestow on you all enjoyments you desire. But if a man enjoys the bounties of nature without performing yagyas, he is a thief (3-12).

Pious man who eats the shesha of Yagya, is freed from all sins. A man who cooks for himself, eats sin (3-12).

From food are men born; rain produces food; Yagyas cause rain-fall. God has ordained Yagyas in the Vedas, Vedas are God's word (3—1 × 14). God is imperishable. All-pervading God is present in all yagyas (3-15).

He who lives and does not follow God's laws, he is sinful, satisfying only his senses. Such a man lives in vain (3-16).

Those men who act on God's laws, perform sacrifices in full faith, they are released from bondage of matter (3-31).

All those men who know the purpose of Yagyas and perform them properly, their sins are washed off (4-3). Those who eat the remains of Yagyas, attain salvation (3-13).

All actions performed in connection with Yagyas, do not bind when done without attachment and without desire for their fruits (18-9). Yagya, charity and austerities should never be given up. These are most purifiers of men.

(18-6) These also should be performed without attachment but with faith. This is the opinion of Lord Krishna.

In Gita verses (4-23 to 4-30), we know that a man who performs yagyas without attachement, his actions do not bind him. In 4-25, Gita says, those Yogis who perform yagyas as worship of God, they also offer oblations to god in Yagyas. Those who offer to agni all their sense objects, they control their sense organs. Their sense desires are burnt in the fire (4-26). Those men who serve the needy they also perform yagyas (4-28).

Yagyas are means of attaining salvation (G 16-1), G 17-8 and 18-3).

A Yagya performed without desire for fruits is the best (G 17-11). Performance of Yagyas is a noble act Y (1-1).

Manu wrote in his laws that only a Dwij has right to perform Yagyas, but he also wrote that a Brahman whose actions are sinful, becomes a Shudra and a Shudra, who is of noble character, learned and performs good actions, becomes a Brahman. In ancient times, many Shudras attained the title of sages. There is a mention of a low caste who was Vedic sage. His name was Kawash. He is mentioned in Rig Veda. In the age of Upnishadas also, one cart driver had become a sage, and people learnt Dharm from him. In Yajur Veda (26-2) it is mentioned that Vedic knowledge is open for everyone; all classes of men have a right to perform Yagya (R 10-53-4-5).

All five classes of men perform Yagyas; R 4-36-4 and R 7-53-3 also mean this. Performance of Yagyas is a universal privilege and should be open to all men in all countries as it is meant for the good of all mankind.

In ancient times, there were no matches and Agni was got from rubbing two Arnis. It was a custom among Aryans to preserve the Yagya fire burnt on the occasion of every marriage and this Agni was used in burning fire of daily yagyas. It was called Grahpatya Agni. Agni of two other kinds are Ahvanya and Dakshina Agni. In some Yagyas, these 3 Agnis were lighted in 3 kundas-one in Eastern Kunda, Dakshina agni in the middle and Grohpatya in the Western Kunda.

In the end of every Yagya, Brahma or the Purohit who performed Yagya used to give blessings to his Yajman. There are many verses in the Vedas relating to those blessings.

May God protect the cows of the Yajman (Y 1-1). May the Yajman live long (A 19-42-3), May the desires of my Yajman be fulfilled (Y 33-68).

May Yajman have wealth and food (Y 6-33). May God protect this Yagya and protect the Yajman (7-29 Y). God, give riches to my Yajman (Y 8-17). God give

happiness to my Yajman (Y 17-69). May the desires of my Yajman be true (Y 12-44). God give power & energy to my Yajman (R 7-12-58). Such blessings are also repeated in Y 6-11 to 89-5 Y and in A 18-1-33.

A Brahma was learned in all the Vedas and a specilist in Atharva Veda as this Veda was considered essential for Yagyas.

Manu and Yagyas

In laws of Manu (3-75. 76), we have, "A man who performs yagyas daily, serves the whole mankind and nourishes many. Oblations offered to sacrificial fire, reach high in the atmosphere and purifies the air and cause rain, help production of crops-grains and vegetables. One who performs Yagyas, nourishes many living beings. In (4-45). "Give up sloth and idleness, perform Yagya. By doing so, one escapes from many diseases and remains healthy."

Five kinds of yagyas are told by Manu in verses. (M 3-69-71). There are Brahm Yagya, Dev Yagya, Pitri Yagya, Bhut Yagya and Atithi Yagya. These are described in detail."

In (4-25, 26), performance of Amavasya and Purnima Yagyas are told to be essential. In these oblations of curd and honey are given.

In Kath Upanishad (1-18) it is said." A man who performs yagyas his sins are washed out—and he attains heaven."

In this upanishad, a Swargya Yagya is mentioned as performed by Vijashrava raja, who made gift of his property (1-20).

In Manduk Upanishad, we have—"A man who performs yagya regularly as mentioned in the Vedas, with faith and without a desire for fruits, attains heaven,"

Again in Mundak (4-5' 6)—Divine fire helps him who offers oblations in it and calls the sacrificer on the path to heaven. Come here.

In Chhandogya Upanished (5-19, 1, 2, (5-2-4) and 5-24-5, we have, "A man who wishes to attain heaven, should perform Amavasya and Purnima Yagyas with faith according to rules, gives oblations of curd, butter and Samagri.

In Shatpath Brahman (14-3-2-1) 'Yagya is a source of life, both for men and gods. If well performed, it leads to prosperity of the yajman and benefits others.

Again in Sh. Br. (2-3-3-15) "Yagya is a boat for crossing to heaven". In ancient India, rajas & rich men used to perform Yagyos on the occasion of Holi and Diwali and also when the crops were ready." These killed germs which grew in those seasons.

A Guide to Truth

By—SHRI DHANWANTAR SINGH

VANPRASTHA AND SANYAS ASHRAMAS

After brahmacharya and grihasthashrama man must take up the duties of Van-prastha and Sanyas-ashrama. Generally Van-prastha is taken up at the age of 50 and sanyas at 75. Van-prasthi should leave his wife with his sons. If kept with him, she must be treated like a sister. He must perform five yagyas, should control his senses, take satvik (character promoting) diet. He should study and teach, be friendly to all, and preach knowledge. He should never take charity. He should sleep on the ground and live in a peaceful jungle. Van-prasthi should exercise austerity, keep good company, improve his knowledge with 'Yogabhyasa' and make his soul purified of sins. After this, on his desire to take 'Sanyas' he should send his wife to his sons. Unless full control over senses is attained, sanyas should not be taken up; for, to revert to house hold life from 'sanyas' brings bad reputation or doing some mischief in Sanyas is a great sin. If some one has full confidence over himself, he can take up "Sanyas" direct from brahmacharya or Grihasth. In other words, a well learned, master of senses, free from sensual desires and well wisher of others, can take up sanyas at any time.

Whereas "Dharma" of imparting justice for all, acceptance of truth, rejection of falsehood, to comply with the order of God as enjoined in vedas, doing good to others, speaking of truth etc. is the same for people of all ashramas, the particular 'dharma' for a sanyasi is a follows .—

While walking on a path, a sanyasi should keep his eyes on the path without seeing here and there. He should take water always filtered with cloth, always speak truth, never get angry, never use meat and wine, should preach dharma without caring for respect or disrespect and practice proper yoga for emancipation.

All men should practise ten essentials of "dharma" (Dhriti, Kshama, damosteyam, shouch—indriyanigraha, Dhir, vidya, satyam, akrodho dashakam dharma lakshanam). Manu VI-92).

धृति, क्षमा, दमोस्तेय शौचमिन्द्रिय निग्रहः ।
धीर्विद्या, सत्यम्, अक्रोधो दशकं धर्मलक्षणं ॥ (मनु: ६-९२)

1. Dhriti :— Always have patience.
2. Kshama :— Never mind any praise, slander, respect, disrespect, profit or loss etc.
3. Dama :— Engage mind in dharma and never allow it to engage in adharma (sins).
4. Astey ;— Don't steal forever.
5. Indriy-nigraha:—Check your senses from evils.
6. Shouch :— Be pure by mind and body.
7. Dhi :— Remain mentally strong through diet and ideas.
8. Vidya :— Improve knowledge.
9. Satya :— Speak truth, accept truth and act on truth.
10. Akrodh :— Don't get angry.

A man who is well learned, follower of dharma and well wisher of others is called "Brahmin" and that very man should take sanyas. Since "Sanyasi" has no worldly worries, he can preach "dharma" easily which other ashramis can't. Therefore, "Sanyas-ashram" is a must. Those who do not preach dharma and mere living on begging is their main job, cannot be called "sanyasis".

A sanyasi can stay at a place for many days without any restriction of time. He should be given ample donation for preaching of dharma.

Others, like sadhus, vairagis, gosains, khakhis etc. cannot be called "Sanyasis" because their motto is not to do good to others and instead they are selfish.

□

News and Views

Chaudhari Charan Singh passes away

Former Prime Minister and Lok Dal lea ler, Chaudhary Charan Singh passed away on 29th May 1987 at his New Delhi residence. Expressing his deep sorrow on his sad damise, Swami Anand Bodh Saraswati, President, Sarvadeshik Arya Pratinidhi Sabha said that the country had lost a veteran freedom fighter, a great politician and an able administrator. Reminiscently he added that Chaudhary Sahib had been active Arya Samaj worker in his earlier days. He joined the Indian National Congress later on and took active part in the country's politics. During the period when Janata Party came to power in the year 1977 he was elected Prime Minister after Shri Morarji Desai though, unfortunately, his tenure in office was very short.

He was cremated with full State honours on the 31st May 1987 according to Vedic rites.

———

Agitation against the removal of Sanskrit from the New Education Policy

When the Govt. of India declared its New Education Policy, it was found to the dismay of many scholars that Sanskrit language had not been given any place in it. In other words, there was no provision for its teaching in the schools in India. This ouster of Sanskrit from the schools curriculum, even as an optional subject, was rather shocking.

Swami Anand Bodh Sarasvati, President, Sarvadeshik Arya Pratinidhi Sabha, took up the challenge and organised an all India protest through the Arya Samajes, criticizing the Govt. for its indifferent attitude towards Sanskrit whose importance as the mother of all Indo-European languages is well known throughout the world. A deputation of eminent Sanskrit scholars recently met the Prime Minister and the Education Minister under the leadership of Swamiji and placed before them their fears that the new policy of the Govt. will gradually lead to the total extinction of Sanskrit from India, the land of its birth. The Education Minister gave them a patient hearing and assured the delegation that the Govt. will try to find out some solution for incorporating the study of Sanskrit in the schools and colleges of the country. Before arrriving at any final decision the Govt. would consult the members of the delegation.

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Editor : **S. C. Pathak**

Vedic Teachings

।।मन्त्र।।

ओ३म् इदं वपुर्निचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः ।
द्वे यदि विभृतो मातुरन्ये इहेह जाते यम्या सबन्धू ।।

OM : IDAM VAPURNIVACHANAM JANASASHCHARANTI
YANNADYASTASTHURAPAH

DVE YADIM BIBHRITO MATURANYE IHEH JATE YAMYA SABANDHU

MEANINGS—(IDAM) In this (NIVACHANAM) most celebrated (VAPUH) human body (JANASAH) people—soul and organs etc. (CHARANTI) reside (YAT) as (APAH) water (TASTHUH) flows (NADYAH) in rivers. (IHAIHA) In this body (SABANDHUH YAMYA) twins (JATE) are borne of (MATUH) the mother (ANYE DVE YAT BIBHRITAH+IM) different two (natures) they hold.

COMMENTARY—The soul (with other organs) resides in the body just as water remains stored in the rivers. Human form commands greater appreciation. In the Vedas it is called by various names such as, Chariot, Ayodhya, Deva-puri, Brahma-puri, boat, Dome and unconquered city. In Aitreya Upnishad exquisiteness of the human frame is explained by means of an anecdote. It is said that the bodies of various animals and creatures such as cows etc. were brought to the view of the soul, but none of them met with its approval. On looking at the human frame it felt elated and exclaimed with joy, 'It is a fine model'. Human form is undoubtedly unique and exquisite. All organs are placed at their appropriate locations. No sentient creature has got such a refined frame and vocal faculty as a human being has, and through whose instrumentality it can communicate inner feelings while animals etc. cannot.

Two children of the mother nature reside in the human body and these are sense organs and action organs. Both of them differ from each other in natural trends. Sense organs are lacking in the outer perceptions while those of action are giving vent to inner feelings. These are twins. The soul is their real master. Their framing comes along with the entrance of this soul in the body. When the body comes out of mother's womb then it comes equipped with these organs. That is why the Veda calls these twins.

Similarly one of the five vital airs, breathes air, life etc. and the anus are the scions of mother air which are at work inside the body. One goes out and the other comes in. These two, though of different nature, are maintaining the body,

Good and bad deeds are performed in the body. Both are the progenies of the the mother intention and yield different results.

It is thus clear that several twins are at work inside the human body.

From Vedic Precepts.

Editorial

National Unity

Under the present circumstances obtaining in our country every honest citizen, be he a writer, thinker, businessman or a Govt. serevant, is raising his voice in favour of national solidarity which, unfortunately, is seriously threatened by the divisive forces both from within and without the country. When we were subject of British rule, our sole aim, irrespective of caste, creed or colour was to free our motherland from the alien yoke. We all unitely fought for that goal ; but as soon as the day of independence drew nearer some of our own people, guided by tne greed for political power, started demanding a separate homeland for themselves which ultimately led to the partition of our country. Perhaps, our national leaders too, who had courageously fought for the independence of our homeland with the Britishers, were fed up with the bickerings of Muslim bigots and eventually agreed to the partition of the country in the hope of stearing the ship of nation towards peace and prosperity without unnecessary hindrances.

It was our misfortune that after gaining independence our leaders did not pay proper attention to the emotional integration of the country and diverted their energies, blindly following the West, towards its industrial development. Agriculture suffered as a result. And the worst part of it was that the people were not joined with the religious and cultural heritage of our land and, as such, an average citizen gradually drifted away from it. After that, a mad race started for grabing political power and our leaders guided by their lust for it started a series of political and economic blunders leading to the present day chaos in the country. For collecting maximum number of votes they unduly pampered the minorities giving them all sorts of concessions, without consideration of eligibility; purposely delayed giving Hindi its due place as the national language and maintained the sovereignity of English only to please a few non-Hindi speaking States. Creation of new provinces on the basis of language only gave rise to narrow regionalism. They allowed illegal migrants from Bangladesh to settle in Assam and other adjoining States only to fish for more votes in troubled waters.

Our country was declared 'secular' without proper interpretation and understanding of the word. Instead of professing it 'non-communal' they have projected it as a non-religious State with the result that anti-national communal forces have raised their ugly heads under cover of secularism and played havoc with the peace and unity of over motherland. Christian missionaries and Muslim fundamentalists with the active support of some foreign Countries and the power of petro-dollars are engaged in the proselytisation of the weaker sections of Hindus with a view to wean them away from the national mainstream and sow the seeds of disruption and discontent in their minds which may lead to futher dismemberment of our country.

What has already been done cannot be undone now ; but our leaders should face the truth and make amends for their past errors of omission and commission; otherwise our country's safecty, security and solidarity is bound to suffer further disintegration.

S.C. PATHAK

Yog Darshan (Patanjali's Yoga Sutras)

Elucidation by Dr. T.R. Khanna, U.S.A.

(continued from the previous issue)

Samadhi and its Variations

क्षीणवृत्तेरभिजातस्येव मणेर्गृहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ॥

SUTRA 41

When one has subdued the weak tendencies of mind, one is like a clear crystal.

तत्र शब्दार्थ ज्ञान विकल्पैः संकीर्णा सवितर्का समापत्ति ॥

SUTRA 42

By meditation on SAVITARKA SAMAPATTIH, thought transformation, word arrangment, meaning, and idea are simultaneously mingled. It is known as the inferential and interpretive meditation. (Whereas, in NIRVITARKA SAMADHI, consciousness is devoid of options of inferential and verbal cognition.)

Commentary:

When the duality of subject and object still exists, and one is still groping with meaning, word or idea, one is in mild meditation. In deep meditation, one goes beyond them.

स्मृति परिशुद्धौ स्वरूपशन्येवार्थमात्र निर्भासा निर्वितर्का ॥

SUTRA 43

In the state of NIRVITARKA, super-clear transformation of mind, the memory is purified. One is devoid of material nature. The Pure Self stands clear.

Commentary :

One becomes confused by images, experiences, and past impressions. In deep meditation, one clarifies the mind. One transcends the limitations of the CHITTAM (mind-stuff). Lucidity leads to a blissful state.

एतयैव सविचारा निर्विचारा च सूक्ष्म विषया व्याख्याता ।।

SUTRA 44

The states of SAMADHI (deep absorption) may be defined in two ways :

1. SAVICHARA, the reflective state, occurs when the subtle object is mixed with awareness of name, quality and attributes:

2. NIRVICHARA, the super-reflective state, occurs when the mind has been freed from associations of name and form.

सूक्ष्मविषयत्वं चालिगपर्यवसनाम् ।।

SUTRA 45

The primal cause of the subtle elements is PRAKRITI, the fundamental energy by which all phenomen are projected.

Commentary :

PURUSA means soul, and PRAKRITI means body or nature. All levels of PRAKRITI are awaiting the opportunity for the soul to join, and bring about actualization. The levels of evolution are potentialities which are actualized through the activity of three dynamic qualities or GUNAS (Cosmic Forces) :

SATOGUNA	Protonic Force	Preservative	Qualities of GUNAS
RAJOGUNA	Electronic Force	Arousing	
TAMOGUNA	Neutronic Force	Degenerative	

The state of dynamic equilibrium occurs when PRAKRITI is unevolved and the three GUNAS balance each other.

There are four states of the GUNAS :

1. VISHESHA (the particularized ones) are the mind, the five physical elements, the five motor organs, and the five sensory organs ; a total of sixteen.

2. AVISHESHA (the unparticularized ones) are AHAMKARA (the Ego-consciousness) and the five TANMATRAS (subtle states of elements) : ether, gas, light, liquid and solid; a total of six.

3. LINGAMATRA (the indicated only) is manifested BUDDHI (Primal Energy) :

4. ALINGA (the signless) is unmanifested PRAKRITI (unmanifested Primal Energy) :

ता एव स बीजः समाधि ॥

SUTRA 46

These (four states of GUNAS) are seeded SAMADHI.

Commentary :

Distracting tendencies remain in the form of seeds buried in the subconscious, where they lie dorment. If the practitioner is not fully centered, these distracting tendencies or seeds, may sprout again and again, disrupting meditation. The latent seed is consumed in the flame of intense meditation, and the Blissful State is achieved.

निर्विचार वैशारद्येऽध्यात्म प्रसादः ॥

SUTRA 47

Pure subjective consciousness, freely flowing, leads to an illumined state.

Commentary :

The inertia of mind and nervous activity may be overcome by the super-reflective, seedless trance.

तऋम्भरा तत्र प्रज्ञा

SUTRA 34

In SAMADHI, intuitive wisdom is filled with Pure Truth.

श्रुतानुमान प्रज्ञाभ्यामन्य विषया विशेषार्थत्बात् ॥

Intuitive wisdom is more penetrating than cognitive ability, since cognitive ability cannot go beyond inferences or the understanding of lectures or textbooks.

Commentary:

Intuitive wisdom goes beyond sense perception; whereas inferential and verbal knowledge is based on sense perception.

तज्जसंस्कारोऽन्य संस्कार प्रतिबन्धी ॥

SUTRA 38

Impressions which result from deep meditation supersede all other impressions.

(Continued on Page 10)

The Philosophy of Yagyas

...By Ram Sharan Vashishtha

History of Yagyas

God himself performed the first Cosmic Yagya, when he created this universe. He is referred to as Hota, purohit as well as Ritwij of this yagya in R 1-1-1. In many Vedic verses, we are told that the universal spirit personified as Purush, performed this sacrifice (R 10-90-4). This creative spirit entered the mundane egg which he animated. From this was the universe born (R 10-90-5). In this cosmic Yagya, spring was acting as butter, summer acted as fuel and autumn served as oblations. Performance of Yagyas was the earliest Divine ordinance and gods themselves performed a Yagya, offering purush as their offering. By this, they attained Heaven, where Sadhyas & sages have gone (R 10-90-16). Sayan writes that this description is imaginary and symbolical. In a man's body, the seven organs are daily performig Yagya (Y 34-4).

In this world, sun is perforing a Yagya daily in nature, when it destroys with its rays the germs and purifies the air. This natural Yagya symbolises the cosmic Yagya. Since ancient times, Yagyas have been performed in India, throughout these long ages. Atharvan, son of Brahma sage, performed Yagyas. He got fire by rubbing the two arnies (R1-83-5). Angirasas, a family of priests, performed Yagas. They won vital powers through Yagyas. (R 1-83-4). Sages Bhrigus also performed Yagyas. They built altars and offered Som in their offerings (R 7-3-4)

Dadhichi, son of Atharvan, also performed Yagyas and offered oblations to Agni. (R 1-80-16). Rakshobha, son of sage Brahma, cured patients suffring from T.B. by making them perform Yagyas (A 3-11), (1-76-5A). Manu was the institiuter of sacrifices. He laid down laws in his manu-smriti (1-13-4) R. Sage Kanwa got light by performing Yegyas (R 1-36-17). Raja Nahusha also perfomed Yagyas (1-31-11). King Yayati, who was also a yogi, performed Yagyas (R-108-7). Raja Khela also performed Yagyas (R 1-112). Famous Sages, Vashishta and Vishwamitra also performed Yagyas. We learn from Ramayan, that Vashistha performed Yagya in Rama's marriage, he also performed Rajsuy Yagya on the enthronement of Ram as raja, after his return from the exile. Sage Vishwamitra took Ram and Lakshman for the protection of his

Yagyas from the attacks of Raksas. When Ram went in exile and reached the Asram of Bhardwaj sage, the sage was performing evening Yagya. When he stayed at Chitrakut the sages living in the forest performed Yagyas and smoke rose from their altars. Rama also performed Yagyas as, when Bharat came to see him in exile, he found traces of Yagyas near the hut in which Ram was living. When Ram and Sugrive entered into an agreement about mutual help, both performed Yagya and swore to help each other. When Ram was going to attack Ravan, he performed a Vajpaya Yagya. (Ramayan). Raja Dashrath performed the Putreshti Yagya, in which all the three queens took part and in due time got children. Raja was asked to do so by his priest Vashishtha and sage Shringi was the Brahma of this Yagya. He was an expert in this Yagya. He collected herbs from the forest, which suited this Yagya and in 3 fire places of the form required for this Yagya, it was performed . Raja Shantanu once performed Vajpai Yagya in which sage Vyas was the Brahma, and 17 priests took part and 17 fire pots were prepared. This Yagya is mentioned in Maha Bharat. Raja Pururava, son of Budha and husband of Manu's daughter Illa, was the originator of 3 fires (R10-31-4) Ahivaniya, Garhapatya and Dakshina. It is said that as soon as Yagya was finished, Agni rewarded him, and there was thunder and rain fell in torrents, (R 1—31—7). There was famine in the reign of Raja Santanu and he invited Devapi to perform Vrishti Yagya-which was performed and chanting of verses and oblations numbering 99 thousand and more and several truck loads of fuel were used. When Yagya was finished, rain fell (R 0-98) Raja Mahi Yash performed Vrishti Yagya with cow's butter, sweet smell spread and brought rain. The singing of Sam Verses caused vibrations in the atmosphere and caused rain. In the time of Raja Kundlak, there was a severe famine. He performed Vrishti Yagya ond rain fell. These are historical facts. There are numerous instances of Ashwamedha Yagya— a list is given in Sh. Br. We give below some of these. Ram performed Ashwamedha Yagya, Raja Yudhishter performed it, Raja Janmejya, son of Parikshat performed it. Raja Kaivya Somshtshah performed it. But there are many others. Yagyas were also performed before going for battle (R 10-103). Raja Kutsa did so. Raja Inderjit, son of Rawan performed a Yagya before going to fight with Ram. Raja Janak also performed big Yagyas. Some rajas also performed Yagyas on their victory in battles. Raja Deve Dass performed it (R 6-10). Raja Sudas also did it (R 7-27) (10-172-3). Besides these Yagyas Rajsuya, Yagayas were generally performed by kings on their accession to throne. Raja Atnava of Koshal did so, Yudhisthir Raja of Indraprasth did so. Raja Viditth Madhava went towards East with his priest Gautama, with Agni, for expansion of Aryan rule (Sh. Br. 13-5-4-4). The list of such Yagyas is very long. We have given only some of them. It sppears that Yagyas were common in ancient India and the country was prosperous. Swami Dayanand writes that if they are performed even now--a-days the result will be the same.

In ancient India, Rajsuy Yagya was an essential part of coronation ceremony Sh-B5-1-12; Ait. Br. (B-3) mentions a Rajsuy Yagya perormed by Raja Indra of

Ambu state. Yurvan raja of Pakthus offered oblations to Indra and so Yurvan succeeded in getting the favaur of God Aswins (R 10-19). Usana son of Kavi also performed a Yagya (R 8-23-17). Performance of a Jyotish shatome Yagya is mentioned in (R 7-66-11). In the time of the Uphnishadas, though there was a decline in the performance of Yagyas, and in Mundak Upnishad, Yagyas are said to be like shaky boats, to attain heaven, yet there is mention of the performance of a Swargiye Yagya by Raja Vajashravas, where in, he gave all his wealth in charity including old cows (Kath). In later times, a new Yagya was started for converting Dasyus to the Aryan fold. This was called Vratya, Yagya. To convert foreigners, who had inhabitated in India, like Kushans Yavans, Ahris and Gujars a Devi Yagya was performed on Vindhya hill and all the foreigners were taken into Hindu fold. They were given a new name of Rajputs. Thus the subject of Yagyas has a long history and is worth studying. We may also mention some other yagyas performed by Bharat King son of Dushyanta, and by Bharta's sons. This was Ashwa Medha Yagya, performed on the banks of river Ganga (Sh. Br. 13-5-14-11). Ramayan tells us that Rani Kaushalya, mother of Ram, daily performed Yagyas and recited Mantras. Rani Kunti was an expert in Atharva Vada. A Some Yagya was performed by sons of King Bharat. Parshu Ram's father Jamdagni had been killed by a Kshatri raja Arjuneya Yadav. He tpok a vow to take revenge. He killed many Kshatri rajas and in the end, he performed a Yagya on the banks of Kurukhetre lake. An Ajamedha Yagya was performed by Raja Mahiyash. Sage Atul Muni was the Brahma in this Yagya. He said Oh king, first take the consent of your queen. This was done and in the Yagya no goat was killed and sacrificed but only forest herbs and butter were used.

The performance of Yagyas is also directed in Sukmani Sahib, a sacred book of the Sikhs. Guru Gobind singh ji himself performed a large Yagya at Anandpur in which many pandits where called from Benaras for performing it. Guru Sahib has advocated the performance of Yagya by his followers. A vivid account of this Yagya is given by Bhai Gian Singh in his book Panth Parkash page (41,. The usefulness of the performance of Yagya in this account is mentioned in detail. Bhai Guru Das Ji has also written in his book. Even the sect of Nirnakaris also allow the performance of Yagyas. Their Guru Bhai Dass Ji and his follower Bhai Mohan Singh have also written in favour of Yagyas. Bhai Nihal Singh Ji has written in his book 'Hawan Parkash' (page 25) that their Guru Ram Singh ji had laid great emphasis on their performance in every Darbar. He has also given an eloborate procedure for their perforamace. There are similar directions for their performance as are followed by the Hindus in Yagyas.

Yagyas were also performed by ancient Iranians

The chief festival among the ancient Iranians was Yasna corresponding to the Vedic Yagya. It referred to the Homa ceremony, the most important part being the

preparation of Some Juice. Rig Veda tells of about 16 priests, headed by a head priest called Brahma, but in Avesta, 8 priests were employed in the performence of Yasna ceremony. There was a close resemblance between Yasna and Soma Yagya of the Vedas.

In Iran, the chief item of diet was meat and the custom of sacrificing animals like ox, cow, horse, camels, sheep and birds was prevalent. This was done with recitation of certain formalties and was considered sacred

In Ancient Iran, on Page (204) and page 205 we have "Vivasvan, manu, Yama and Triti Apte were the first to sacrifice with Soma juice used for oblations. Avesta tells so, the first man to perform was Vivasvan and the benefit he derived was the birth of son Yama, the glorious. Yama was King of Iranians and his rule is praised in the Gathas.

In the Rig Veda, he is said to be first to find the path to heaven, **to show it** to man-kind. He is called ruler of deaths (Page 90). Later on their Prophet zarduster removed all such sacrifices of animals (Page 73).

As in India, so in in Iran also, there were altars constructed for fire places and these were considered sacred. Kings visited them and gave gifts. Like Rig Veda, there is mention of many **deities** in Avesta also, similar to gods in Aryan mythology. There was similarity of customs also. These lend support to the fact that Aryans and Iranians must have lived together at some period of their existence and had separated later on, and that the source of their religion and of Yagyas was common. ★

(Continued from Page 6)

Commentary:

We are storehouses of SAMSKARAS (impressions recorded in the memory system). There are both good and bad SAMSKARAS. Through meditation, past bad SAMSKARAS are wiped out, and past good SAMSKARAS are brought to the surface. By constant practice of deep meditation, new good SAMSKARAS, or imprints, are then recorded, which raise consciousness to a nobler level.

तस्यापि निरोधे सर्वनिरोधात् निर्बीजः समाधि ॥

SUTRA 36

The transformation into seedless SAMADHI is brought about through restraint of the lower tendencies of the mind. Individual consciousness merges with Supreme Consciousness.

Commentary:

When one is perfectly centered, the hidden seeds of thought no longer disturb the mind. The practitioner is liberated and united with Superconsciousness.

GUIDE TO HEALTHY LIFE......

VEGETARIANISM

1 Ethical Reasons :

The Vegetarian believes that we have no right to deprive animals of their life in order to satisfy our craving , especially since as has been established we can live a more healthy life without including meat in our diet.

2. Religious Reasons :

All great religions of the world condemn the taking of conscious life and advise the protection of sub—human life.

3. Scientific Reasons :

It is established that man is frugivorous and not carnivorous. That is, that he is automatically built to subsist on vegetation and not flesh.

4. For Reasons of Consistancy :

"Civilized" man is an animal lover and it is inconsistant to love and then to murder animals.

4. For Reasons of Brutality :

Some nations consider that they put animals to death humanely, others certainly do not, but inevitably there is much suffering in slaughter of animals in abatoirs.

6, For Reasons of Social Reform :

The Vegetarian denounces the thoughtlessness which condemns large number of men and women to degrading and demoralising occupations connected with abatoirs.

7. For Moral Reasons :

When the sanctity of life is so easily and commonly flouted, are we justified

in wondering at the brutality witnessed elsewhere ? It parents are immoral should they be surprised at seeing the same immorality in their children ? If the state is immoral, should it puinsh immorality in its citizen ?

8. For Economic Reaons :

Land used for the growing of crops supports ten times the number of people as that used for grazing animals, with a corresponding increase in employment and decrease in starvation. Also the quantity of vegetables would increase when the pressure of land necessary for livestock was reduced.

9. Fot Reasons of Quality :

The nutritional quality of vegetables is far in excess of meat, fish or fowl. Further, if land was allowed to be fallow each seventh year, it would allow the soil to be revitalised, and the necessity for chemical fertilizers would be eliminated. This could be done with the increase in the availability of land.

10. Considering the world's starving millions :

Since it takes approximately 260 pounds of vegetables to make one pound of beef, then every time you "enjoy" such a meal, you are depriving 260 starving people of one pound of nourishing vegetables, which would give them each more nutriment than you receive from meat.

11. For Aesthetic Reasons :

There is a great contrast between scorched corpses or bleeding flesh (disguised by the culinary art to make them less repulsive) than the clean, pure healthy dishes of fruit and vegetables.

12. For Reasons of Significance.

It is interesting to note that meat eating people only eat vegetarian animals. It is of great significance that meat eaters are the supportes of capital punishment, and blood "sports" such as hunting and boxing, etc. They are slow to consider the up-liftment of the lowest section of mankind with their lack of dwellings, unemployment and refugee camps, etc.

13. For Nutritional Reasons:

It is claimed by meat-eaters that man needs meat, but the animal he eats, does not eat meat.

14. For Reasons of Health and Endurance:

Vegetarians are much less prone to common ailments, and their physical endurance is much greater on the whole. It is significant that all beasts of burden are vegetarians. Apart from strength they have staying power and stability.

14. For Reasons of Spiritual Quality:

This manifests itself in academic ability, character, personality and virtue of every kind. It is significant that the more advanced types of men eventually develop an abhorrence of flesh, apart from intellectual judgement.

16. For Intuitive Reasons:

With the development of Positive Intuition which is inevitable with evolutionary progress, man understands the wisdom of vegetarianism.

17. For Theosophical Reasons:

The ancient Divine Wisdom emphatically states that killing and eating of sentient creatures is barrier to progress. That in fact if the higher forms or human manifestation were to disregard this injunction (fortunately well nigh impossible) it would be a case of "a house divided against itself."

18. For Biblical Reasons:

The sixth Commandment states "Thou shalt not Kill." If there had been exceptions or qualifications, they would have been stated.

19. For Intellectual Reasons:

The purity of a vegetarian diet, and the mental and body response to the cessation of the necessity for the associated indulgences such as strong tea, coffee, condiments, tobacco, smoking and alcohol produces an enhanced ability to think clearly and reach heights of wisdom previously unattainable.

20. For Reasons of Sensitivity:

The purity and tenderness and lack of "strong flavour" of a vegetable diet develops a much more sensitive palate so that degrees of flavours previously unnoticed are appreciated. This development is improved in other senses, so that sight and hearing are improved as well as apprecition of beauty of the arts, and of degrees of quality in others.

21. For Physical Reasons:

A meat eating diet encourages the liberal use of quantities of salt, pepper, sauces, vinegar, etc. These products are well known in medical quarters to be highly undesirable. It is significant that people in middle age and old age who suffer from high blood pressure, and heart attacks are warned of over indulgence and usually this is too late.

22. For Material Reasons:

The improvement in health, intellect and the delicate appreciation in degrees of quality in others, brings about an improvement in material well being.

23. For Emotional Reasons:

It is significant that a refusal to indulge in strong flavoured meats, and the strong flavoured substances that meat-eating encourages, develops in turn a refinement in other strong tendencies such as temper, hate, violence, vulgarity of speech and conduct etc.

24. For Matrimonial Reasons:

The reduction in strong tendencies and consequent refinement, brings a more considerable atmosphere in matrimonial relationships and consequent happiness where previously a marriage was losing in love and heading for divorce, through inconsideration, nagging, contentiousness, temper, coarseness, alcoholism, unfaithfulness and so on.

25. For Physical Reasons:

The refinement of the body is a neccesity for the development of the mystical, spiritual, psychic, occult or saintly life, which is the path to ultimate genious or even those spiritual gifts spoken by every religion.

□

जाति न पूछयो साधु की, पूछ लीजिए ज्ञान ।
मोल करो तलवार का, पड़ा रहन दो म्यान ॥१॥

घटती बढ़ती सम्पदा, गति अरहट की जोय ।
रीती घटिका भरति है, भरी ज्यों रोती होय ॥२॥

AIDS IN AYURVEDA

By Vd. P.G. ATHAWALE
Co-Director, All India Ayurvedic Research Institute, Nagpur.

(We are reproducing herewith two avticles on AIDS, a most dreaded desease of the present times, as it is described in Ayurveds, for the information of our readers. These articles appeared in the souvenier published by the All India Ayurveda Research Institute, Nagpur. —Editor.)

A new disease heard of widely for the last 3—4 years, throughout the world is AIDS. It is the short form of "Acquired Immuno Deficiency Syndrome." It clearly means that a person suffering from AIDS is lacking in the immunity in his body against a disease. Immunity is the power or strength created in the body against a disease. Resistance is also a strength of body by which a person can fight and prevent the attack of a disease. So in AIDS, this power or strength is diminished or is less than what is required to overcome the disease......

This is a natural phenomena occuring in a living body depending upon proper nourishing diet, proper exercise, proper digestion etc. If these factors are not properly utilised the conditon of the bodily systems and cells differ in natural status and thus show certain adverse changes in them loosing or lessening the strength or inmunity in the body.

In foreign countries the AIDS is deeply concerned. They are eager and also struggling to find out some means to eradicate this condition.

Anyway, Ayurveda has described this strength or power of the body against any disease as the "Oja", This is called to be the supreme essence of the bodily dhatus-the structures. During the development of the body the seven dhatus are formed out of the food we take (आहार:) : They are namely, Rasa, Rakta, Mansa, Meda, Asthi. Majja and Shukra. And Oja is the assence after the shukra. It is the real strength of the whole body.

So in layman's thinking if the bodily inner strength is reduced, decreased or is deficient, one should try to increase that inner strength by scientific measures.

When the body becomes proof to the medicines, after taking so many hazardous ample medicines, instead of trying more medicines, one should think overhauling the body and its all the systems. For this sort of thing Ayurveda has prescribed the Samshodhana measures e.g. Vaman, Virechan, Rakta mokshan, Nasya and Basti. These five combinded are called "Panch karma" which should be done scientifically with proper diet (आहार) and exercise (विहार). Thus all the dhatus and the oja will be newly and properly formed in the body.

In AIDS, the manas "Mind" also is mostly affected. So the physician has to maintain the patient's mind in proper normal state.

If 'Pancha Karma' and 'Manas Chikitsa' are applied, there are more and definite chances to show better improvement in the patient of AIDS which is not a disease but a stage only. This stage is similer to stage of degeneration of tissues. We know that all the tissues in the living body can be regenerated. Bearing this in mind if the trials are given as above we can hope to achieve success in AIDS case.

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(Continued from Page 19)

मव्यत्यर्चो बहुमत: प्रजाना सुबहूप्रज: ।
संतानमूलं येनेह प्रेत्य चागन्त्यंमश्नुते ।
यश: प्रियं बलं पुष्टि बाजीकरणमेवतत् ।।
(च० वि०—१)

In the above mentioned context there are a lot of drugs which are mentioned in Ayurvedic texts under the heading of 'Rasayana' and 'Vajeekarna'. Charak has mentioned such types of single group e.g. Aamlaki, Haritaki, Bhallataka etc. Except these Charak has mentioned such Rasayana dravya which are specially beneficial to the mental faculties e.g. Mandookparni, Madhuyasti, Giloya, Shankhapushpi and for the body purpose he gives an extensive list of drugs e.g. Shilajeet Rasayanam, Pippali Rasayanam, Triphala and Lauhadi Rasayanam etc.

So we can conclude with the gist that by giving Kaphatmaka substances, Balvardhaka articles, Rasayana and Vajeekarana dravyas and by obeying Achar Rasayan, Sadvritta one can promote his 'oja' or kapha or Bala or Rasa, Rakta thereby increasing immune mechanism of body and giving safeside to the person against 'Ojokshaya' or the so called AIDS.

□

'AIDS' : 'OJAKSHAYA' AS MENTIONED IN AYURVEDA

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Now a days a trend is heading in the field of Ayurveda to correlate the modern terminologies and different conditions in context of Ayurveda, which is leading Ayurvedic intellectuals to a wrong path, because the two different systems of medicine are principally different. Ayurveda, being the science of life, has got its own dealing with Rogee and Roga, while the modern system is always in search of cause of Roga making it the target of the same. In the above mentioned reference the disease AIDS is heading to search its place in Ayurvedic field and the intellectuals of Ayurved have started to correlate AIDS in terms of Ojakshaya. Now the question which strikes our mind is that AIDS is a disease which is flourishing now a days. It was unrecognised some twenty or twenty five years ago ; but the Ayurvedic texts have narrated signs and symptoms of ojakshaya and its complications in full details which simulate very much to the so called disease AIDS.

If one considers the above facts, the immuno difficiency symptoms may be considered in terms of ojakshaya, because the properties of oja are always kaphatmaka. In terms of charak the good or bad symptoms are produced by this kapha dosha—

"सोम एव शरीरे श्लेष्मान्तर्गतः
कुपिताऽकुपिताः शुभाशुभानि करोति ।"
(च० सू०—१२)

This kapha being in proper ratio and amount in the body creates a condition of harmoney and well-being in the person and due to the fact that 'kapha' and 'oja' are having the similar properties and mode of action in the body, if one is reduced it will create a diseased condition very much similar to AIDS, because kapha and oja are responsible factors to create a condition of Vyadhiksyamitva in body, as has been mentioned by sushruta—

"बलं ह्यलं निग्रहाय रोगाणाम्" ।

(सु० सू०— १५)

Whenever there is loss of Bala or kapha or oja, there are produced the symptoms of 'Vataprakopa' because the properties of Vata Dosha and Kapha Dosha are very much opposite to each other, and prakopa of Vata Dosha is further a major cause in precipitating the symtoms of Ojakshaya. Kapha is an important factor to overcome the condition which has been produced by vatic deterioration e.g. in conditions of madhumeha, Rajyakshma and Pandu (malnutrition and Leucaemia). Kapha provides a type of subtense in these conditions which always protects the different Dhatus of body from deterioation and dacay.

Not only 'kapha' but 'Rassa' and 'Rakta' are also supposed to be responsible factors which give immunity to the body :—

"रसश्चौजः संख्यातः" (च० नि०—४)

"जिवशोणितमप्योजः शब्देनामनन्ति केचित"

(सु० सू० १५)

So to protect a person from AIDS or ojakshaya it is important to protect the factors of body e.g. Kapha, Rasa, Rakta. This can be done by increasing the defensive mechanism of the body, i.e. by producing Vyadhikshamitva in a person. This Vyadhikshamitva is responsible to prevent AIDS to attack the body and if by any means desease does happen the body may be protected from severely accelerated decay of the body substances.

This Vyadhikshamitva may be produced in different ways :—

"त्रिविधं बलमिति—सहजं, कालजं, युक्ति कृतं च"

(च० सू० ११)

This above mentioned Bala is not similar in every person in different conditions—

"न च सर्वशरीराणि व्याधिक्षमित्वे समर्थानि भवन्ति"

(च० सू०—२८)

Still nutrition, atmosphere and personal mental and physical conditions are more or less responsible to create immunity or its defficiency. Aquired type of immunity may be produced by intake of Ghee, and different nutritious articles and exercise, rest, Vajeekarana and Rasayana.

"युक्ति कृतं पुनस्तद्याहार चेष्टायोगजम् ।"

(च० सू०—११)

From the above mentioned factors it is clear that giving 'ojavardhaka' substances we can produce a type of resistance in the healthy person and if disease is produced these go to lessen the severity of disease—

हृद्ययतस्यात् यशौजस्यं स्रोतसां च प्रसादनम् ।
तत्ततसेव्यं प्रयत्नेन प्रशमो ज्ञानमेव च ।।
(च० सू०—३०)

मधुर स्निग्ध शीतानि लघूनि च हितानि च ।
ओजसो वर्धनाभ्याहुस्तस्माद् बालास्तथा शयेत् ।।
(का० सू० २७)

जीवनीयोषध क्षीर रसाद्यस्तत्र भेषजम् ।।
(अ० हृ० सू०)

Apart from the above mentioned factors Sada-Vritta Palana, Achar Rasayan Rasayan Dravya, Vajeekarna dravya are a few methods or factors which are responsible to create increased immunity in healthy as well as a diseased person.

Practice of good conduct and Achar Rasayana are the factors, which have been extensively elaborated in different Ayurvedic texts as they are responsible for harmonising the mental faculty. By creating good manners towards every person of family, society and others, we create a mental satisfaction and thereby feeding the mental faculty for mental strength and well being. Mental fluctuations not only affect the mental faculty but also influence the bodily functions by producing psychosomatic changes.

The next achievement of Ayurveda is in the form of Rasayana which is considered to be related with the rejuvenation mechanism and delayed degeneration of the body cells. As mentioned by Charaka a lot of achievements may be done by a regular treatment by Rasaana—

दीर्घमायुः स्मृतिमेद्यामारोग्यं तरणं वयः ।
प्रभावर्ण स्वरौदार्यं देहेन्द्रिय बलं परम् ।।
वाकसिद्धिं प्रणति कान्ति लभते ना रसायनात् ।
लाभोपायो हि शस्त्रामा रसादीनां रसायनम् ।।
(च० चि०—१)

Not only Rasayana but Vajeekarana is the other aspect of the same coin which makes the person fit in his sexual affairs also, because if we accept AIDS to be a sexually transmitted disease, then the diseased person's sexual affairs become doubtful and even some sexually transmitted disease may be transferred to his children also, but taking Rasayana and Vajeakarana therapy there is no question that person may be crippled mentally, physically or sexually— (Continued on Page 19)

WORDS OF WISDOM

– By S.C. PATHAK

"Man can enjoy pleasures sanctioned by Dharma."

Hindu scriptures have said in very unambiguous terms that acquisition of wealth is not a sin nor is there any virtue in being a poor. On the contrary it is a curse. Ancient saints and seers have included wealth (ARTHA) in the four Purusharthas which a man is supposed to perform in his life. It should be his fundamental aspiration as it forms the infra-structure of his whole life span. The other three are : Dharma (righteousness), Kama (pleasures) and Moksha (deliverance of the soul) which is the ultimnte aim of this human incarnation. All that the seers insisted was that the wealth should be earned by proper legitimate means. Similarly, there is no harm in enjoying wordly pleasures which are not opposed to the dictates of Dharma. One is entitled to all the happiness and joy which can be derived from leading a pure and noble life, the individual performing his duties faithfully.

In the four Purusharthas, Dharma has been assigned the first place because of its importance in a man's life as it paves the way for attaining Moksha, his supreme goal, to be realised. Man, however well-placed financially and otherwise, faces the stark reality that all happiness which he enjoys is transitory and often mingled with misery and suffering, It is, therefore, natural for him to long for pure joy, everlasting happiness free from any trace of misery and pain. Swami Dayanand Saraswati, though borned with a silver spoon in his mouth, left all wordly pleasures and set out in search of such happiness.

This supreme bliss, beyond earthly existence, cannot be realised so long as the soul continues to remain in bondage in the body which, in turn. is the result of the individual's past 'Karma' or actions. Hence to attain 'Moksha' one has got to free oneself from the effects of Karma. This can be achieved by living a life characterised by disinterested service and duty and annhiliation of one's ego. Every action done with attachment, with an eye on the fruits, is binding. All religious duties should be performed as offerings to God without botherings for results.

(An adaptation from religious discourses).

VEDIC SYMBOLISM–
THE ORIGINAL SOURCE OF INDIAN ICONOGRAPHY

By

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Vedic lores together with their meaning were preserved by a tradition of Vedic seers, which with passage of time lost its colour and receded to the background[1]. In this way with the decline of the actual tradition, the actual intended sense of the Vedic verses also fizzled out. Hence, there arose a new lobby of scholars who sought to interpret Vedas according to their prejudices and pre-conceived notions. Though the Brahmanas in their own specific way of Yajnika (ritualistic) interpretation[2] tried to revive the lost

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1. Yaska, an ancient Indian Vedic scholar, also alludes to the sorry end of this Vedic tradition, thus.

'There were Rishis to whom was revealed all knowledge. They imparted this knowledge by oral instructions to their sucessors as they were devoid of this type of revelation and the latter rishis on being found that their pupils are incapable of understanding the oral instructions compiled Nirukta, Nighantu, Vedangas and Brahmanas so as to make it intelligible to them, Nirukta—1.20

2. This is an eccentric style of Brahmanic interpretation. They want to explain Vedic symbols throuh acts and figures of Yajna. This they do because they love abstruse knowledge.

Proksa priya iva hi dewa bhavanti Pratyaksha dvisah (Ait Br. 3.33)
Proksha Kama hi devah (S. Br. 6.1.1.2)

significance of the Vedas, but this, too, instead of unveiling the Vedic mysteries proved more mysterious and un-intelligible to the scholars, throwing the Vedic values into more and more suspense and darkness.

Consequently the Vedic symbols which in actual signified some social, physical, metaphysical or spritual aspects of wisdom were fallaciously read into mythical legends in the Epic and Pauranic period.

For instance, I may illustrate here a few examples of this fallacious interpretation of Vedic symbols into legendary equations.

There goes a verse in the RV. 1.32.10

atisthantinamanivesamanam kasthanam madhye nihitam sariram, vratrasya ninvam vicharantyapo dirgham tama asayadindrasatruh.

Here the symbols Vratra and Indra refer to the constituents of water which are conducive to rainfall. In this regard Yaska maintains thus.

'The Rains are effected due to the combination of apa and jyotisa respectively and this description of battle between Vratra and Indra is only a metaphorical imagery and yields no historical fact.[3] Thus, here Vratra and Indra refer to the powers of apa and jyotisa combination of which leads to the formation of rainy waters, but this figurative description of the battle between Vratra and Indra takes a shape of a myth in the Puranas and the Epics where Indra is depicted as a god of rain, thunder and lightening; for ever at war with Vratra or ahi, the demon of drought and often depicted as destroying the cities of the asuras.

Similarly I can quote an another verse from the RV. (10.99.7) yaddevapi santanave purohito hotraya vrtah krpannadidhet. devasrutam vrstivanim raranorbrihaspatirvachamasma ayachhchhat. From this verse develops the pauranic lagend of devapi and Santanu. However, in actual sense this denotes the natural phenomenon of rainfall. Here Devapi signifies lightening and Santanu rainy waters. Devapi is attributed with purohit and Santanu with hota. This shows fact that lightening flashes first followed by rains.[4]

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3. apam cha jyotisascha misribhavarkramano varsa karma jayate. tatopamarthena bhavanti. ahivattu khalu mantravarnah brahmana vadascha. Nir. 2.16

4. Cf. Skanda's Commentary on Nir. 2./1.12

devapirviydut. Santanurudakam vristi laksanam. yad yada devapirvidyutah Santanave vrstilaksaynasoda kasyarthaya, purohitah purvam hi vidyotate paschadudakam.

Hosts of similar other examples can be cited, but the nature of the paper doesn't allow me to discuss all of them here.

In this way we see that all of these (akhyanas) legends associated with mantras are just formal and secondary. They primarily signify the phenomena perpetually going on inside our body, outside universe or in the cosmos beyond.[5]

Later on owing to the influence of of iconolatory these pauranic legends were carved into the shapes of icons. All characteristics and traits of mythical gods were depited into icons.

In the present paper I will take up only a few main symbols, viz. Brahma, Surya, Visnu, Varuna, Agni, Siva and linga or Phallus Brahma. In the icons Brahma is shown with four heads.

This was due to the fact that in the Vedic period, the word Brahma symbolised the scholar well versed in the rituals of all the four Vedas.[6] That is why, in the Brahmanic period of Vedic literature he was assigned a duty to supervise the works of the adhvaryu (a specialst in yajurvedic rites), the udgata (specialist in Samvedic rites) and the hota (a spectalist of the Rgvedic rites). Besides correcting their faults he was also to perform the rites of the fourth Veda, the Atharvaveda. But by the period of epics and puranas of the symbol was altogether forgotten and Brahma was considered to be a deity created first of all in the universe[7], who later conveyed the knowledge of four Vedas to his descendents through his four different mouths. That is why, in the icons he is depicted with four heads. Some-times he is also shown holding a Veda in one of his four hands.

Surya—In the Veda Surya implies celestial luminory body, the Sun. In the RV. Surya is metaphorically described as having seven asvas each one with different colours (Chitrah)[8] Actually these seven asvas of different colours are the the seven types of rays of the sun. Modern science has also proved that sunrays are consisted of seven coloures of spectrum, viz. violet, indigo, blue, green, yellow, orange

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5. Cr. Yaska
rserdrstarthasya pritirbhavatiyakhyana Samyukta. Nir. 10. 10. Also Cf. Skanda's commentary on Nir. Part. 2 P. 78
aupachariko mantresvakhyanasamayah, parmarthna tu nitya pakse iti siddham.

6. Brahma sarvavidyah sarvam veditumarhati. Brahma pari vrdhah srutatah. Nir. 1.8.

7. avyakta prabhavo brahma sasvato nitya avyaya (Ram. Balkanda—70-20).

8. Cf. RV. 1.115

and red. Sun is always driven by (or visible with) the seven types of rays.[8a] Later in the pauranic and epic period this metaphorical description of sun was developed into a mythology which refers him as riding a Chariot drawn by seven horses or one seven-headed horse with Aruna or Vaivaswata as his charioteer. With the same characteristics he has been depicted in sculptures.

Visnu. Vaman trivikrama—In the Veda Visnu symbolises the all pervading God in the spiritual sense and the solar deity (a combind name of Agni, Indra and Surya) in the metaphysical sense. In the Vedic texts he is endowed with such attributive epithets as urukrama[9] trivikram[10] and urugaya.[11] These epithets and other words such as tredha vichakramanah,[12] trisu vikramanesu[13], tribhidh padebhih,[14] etc. give strength to the concept of Visnu as having three extended paces. In the Vedas these three steps are the course of solar deity through the three divisions of the Universe, the god being manifest in a three fold form as Agni on earth, Indra or Vayu in the midspace and Surya in the sky.[15] Aurnavabha, an old interpretor of the Vedas, however, is of the opinion that the three strides relate to the apparent progress of the sun through firmament.[16]

By the advent of Brahmanic period Visnu was used in the force of Yajna.[17] He traversed the three lokas with his three strides. This was done with the help of three different meters; with gayatri he traverses Prithivi loka, with tristubha antariksa and with jagati dyu loka.[18]

8a. Udutyam Jatavedasam devam vahanti ketavah drse visvaya suryam.
9. Cf. RV. 1.154.
10. RV. 1.154,
11. RV. 1.154.1; 3;6
12. RV. 1.154.1
13. Ibid. 1.154.2.
14. Ibid. 1.154.3.
15, yadidam kimcha tadvikramate visnustridhate nidhatte padam tredha bhavaya prthvyamantarikse diviti Sakapunih Cf. Nir. 12. 18.
16. samarohane visnupade gayasirasityaurnavabhah ibid.
17. visnuryajhah, yajno visnuh —SBr1.9.3.9.
18. yadveva visnu kramankramate. yajno visnuh sa devebhya imam vikragntim vichakrame yesamiyam vikrantiridameva prathamena padeu pasparathedamantariksam dvitiyena divamuttame naitamvevaisa etasmai visnuryajno vikrantim vikramate. tasmadvikraman kramate tadva ita eve prachinam bhuyistha kramate—S. Br. 1.9.3.9.
Also Cf. VS. 2.25

These 'three steps' in course of time developed into the myth relating to the dwarf incarnation of the pauranic Visnu[18]a (the fifth one, Vamanavatara, in the stereotyped list of the Dasavataras). The same concept of pauranic trivikrama or vamanavtara finds its shape into icons.

Varuna : In the Veda Varuna signifies both the God and the King. He perceives all that exists in heaven and earth[19] or beyond. The affairs of men are under his control, he knows all that man does or thinks; he numbers even the very winking of men's eyes.[20] Sin is the infringement of his ordinances and he binds sinner in fetters, i. e. seizes transgressors with his pasa or noose.[21] He implements law and order in society as well as in the universe.[22] He is called with mitra sindhupati.[23] He is often regarded as the 'King of men' or 'King of universe.' In the epic and pauranic period he has been transformed into a mythological god almost with the same Vedic footing That is why, in sculptures he is represented as standing or seated upon a Crocodile, holding a pasa (noose) in his right hand. His head (like that of King) is adorned with a karanda mukuta or a ratna kirita.

Agni—In the Veda Agni symbolises sacrificial fire. He is described as raktasmasru (he who has red beard) sochisakesa (having a halo of flames) ticksanadantra (he who has sharp teeth), having three tongues, four horns. three feet, seven arms and so forth. This description of Agni's appearance is not anthropomorphic, but a metaphorical imagery. For instance, here raktasmasru and sochisakesa refer to the flames of sacrificial fire tiksanadantra alludes to Agni's power of absorbing the sacrificed material, three tongues are symbolic of three types of lyrics; e.g, Vajuh and saman, four horns are four priests, hota, adhvaryu, udgata and brahma, three feet are three spaces, earth, midspace and sky and seven arms are representative of seven metres as gayatri, usnika, anustup, brahati, pankati, tristup, and jagati. The most significant descriptions of Agni are met with in the Agni (Chap. 51.15) and the Matsya (Chapt. 261.9) puranas which were evidently followed by image makers. He is described as the son of Angiras, grandson of sandilya. with a long beard and a halo of flames. The same epithets is inherited by Puranas from Veda in a metamorphosed context are represented in the icones.

18a. Cf. Shamdrapuran—1.2.170.4-5.

19. Cf. RV. 1.19.5.

20. Cf. AV. 4.16.2.

21. RV. 1.19.21.

22. Ibid. 1.19.8; 10.

23. Ibid. 7.64.2.

Siva—The god Siva is also known by names of Rudra, Mahesa, Mahadeva and Samkara. etc. The attributes which are attached to the pauranic Siva conform to the epithets of the Vedic Rudra[23a]. Siva is represented with a blue neck, nandi bull, trident. He is said to be the resident of Himalayas, to have governed a large army of ganas and pretas. All these characteristics of mythical god Siva have developed from the Vedic attributes of Rudra. However, these Vedic attributes assume a conventional classical meaning in case of mythical god. In the Veda, Rudra represents inhalations[24] and soul and sometimes it also refers to the ruler. It has been supplied with such epithets as nisangina.[25] Nilagriva[26]. Sitikantha.[27] pasupati,[28] girisaya,[29] girichara,[30] ganapati,[31] and vrsabha.[32] In this way, it is clear that all the attributes of Pauranic god Siva have been taken from the corresponding qualities of Rudra of the Veda, later this pauranic anthropomorphic description of Siva was depicted in the icons.

(Siva) linga[33] or Phallus : The concept of linga or phallic worship in India was propagated by the Saiva sect of Indian religion.

They considered phallus to be the sign of creation and further prosperity and associated it with the God Siva thus calling him the Creator of the Universe.

The root of Phallic worship has been sought into the Vedic symbol—'sisnadevah[34] and often the confirmation of antiquity of prevalence of this worship is done on

(Continued on Page 32)

23a Skand Purana 5.1.2.27

24. Katama rudra iti daseme puruse prana skadasa atma ekadasa rudrah kasmadete rudra vadasmanmartya chchhariradutkraman tyatha rodavanti vattadrodayanti tasmadrudrah.
See VS. 16.1 Dayananda Bhasya.

25. VS. 16.20 ; 36.61.

26. Ibid. 16. 18; 28: 56, 75.

27. Ibid.

28. VS. 16.40

29. Ibid. 16.29

30. Ibid. 16.22

31. Ibid. 16.25

32. RV. 2.33.4; 6;7.

33. Note :—There are many types of lingas.

34. Cr. RV. Sa sarddhadryo visunasya jantorma sisnadev api gurrtam nah—7.21.5.
Also Anarva yachohhatadurasya vedo ghnanchhisnadevan abhivarpasa bhut—10.99.3.

A Guide to Truth

By—SHRI DHANWANTAR SINGH

CHAPTER—VI

Administration

The God saith that the King and public representatives should join to form three councils :—

(i) Vidyarya Sabha—the education council.

(ii) Dharmarya Sabha—the religious council.

(iii) Rajarya Sabha—the administrative council.

The King should head all the Sabhas, and he should comply with the Sabha. The King and the Sabha should be controlled by public and public should be controlled by all the rules of administration. On no account, a single hand be given all the powers, otherwise there will be much trouble for the public as all-powerful king, if he happens to be of loose character, will torture the public.

One who likes well being of the country, able to win the enemies, quite capable for the job, praised by all and worthy for taking shelter, should be made a king.

For the progress of the country, it is necessary that all people are noble and comply with the law made by consensus of the three councils. Everybody must regard himself under restriction to follow altruistic rulings of the society, while in following rules of individual welfare, all should be free.

Even the decision of a point in law by a single wise and learned sanyasi should be considered the best law and the opinion formed by millions of ignorant men should not be accepted. There should be learned and noble persons in all the three sabhas. Every sabha should consist of at least ten members.

The king should not indulge in ten evils arising from the love of pleasure such as—(i) hunting of sport, (ii) gambling, (iii) Chowpar and other plays, (iv) sleeping in day—time, (v) talking of romantic tales (vi) talking ill of others, (vii) excessive company of women, (viii) the use of intoxicants, (ix) singing, playing on musical instruments, dancing or arranging dances, listening and seeing dances and (x) useless strolling to and fro. He should also not indulge in eight evils produced from wrath or hot temper such as—(i) back-biting (ii) adultery or rape (iii) malice or hatred, (iv) jealousy, (v) to say right as wrong and wrong as right, (vi) to waste money in unrighteous works, (vii) to speak harshly, (viii) to punish people severely or call them names without faults.

The King should have seven or eight ministers who are well learned, from good family and of good character. No action should be taken without their prior approval. The king should look after treasury and administration. Sabha should control all the business. All actions should be taken as per majority of votes. Capital should be in the centre of the state which is safe by nature and skill. All important offices should be housed in a government building and there should be all sorts of weapons and provisions in the fort.

For proper administration there must be a Govenrnment office in the two or three villages. The head of village should report the special matters to the higher head of ten villages. That head of ten villages should report to that of twenty villages and so on. The Chief Officer of ten thousand villages should report the affairs of his area to the ministery of the government which is responsible for the whole territory.

The businessmen and the craftsmen should be taxed 2% of the profit of gold and silver and one sixth or one eighth or one twelvth of grain in case of others. But while charging tax of grains or money, it must be kept in mind that the people should not feel overstrained. Just as a bee extracts small amount of honey, calf takes little milk or little blood is sucked by a leach, the people should be taxed in the same manner.

The government officers should be given monthly salary or land grants. Upon retirement, they should be given due pension and their family should be supported on their demise. Bribery should be severely punished by confiscation of property or banishment from the country.

It must be born in mind that it is always dangerous to be hostile with a wise, noble, brave, heroic, clever, benevolent, grateful and a patient man. War strategy involves treaty, war, attack, defence, exercise and alliance. While fighting, laws of chivalry should be followed, such as not to strike non-fighting people standing in the battle field, wounded soldiers, sleeping people and refugees. Defeated enemy should be duely respected. If possible, his kingdom should be returned back to his relatives. Prisoners should be properly treated. They should be provided with food and medical treatment and they should be freed upon return of peace.

The council and the king should decide eighteen types of disputes according to circumstance and law in force such as ; (1) disputes relating to lending and borrowing, (2) refusal to return things kept in custody, (3) sale of some other man's property, (4) to torture a man jointly, (5) resumption of gift, (6) deduction or less payment of wages or salary, (7) breach of agreement, (8) dispute of transactions, (9) dispute between the owner and tenderer of cattle, (10) contest on boundaries, (11) assault or severe beating, (12) harsh language or slander, (13) theft, larceny, robbery, (14) trespass or acts of violence, (15) adultery] (16) altercation regarding the failure of duties as husband and wife, (17) dispute of inheritance, (18) gambling or laying things or conscious beings at stake in play.

Due justice should be given to all. A court is just] dead in which justice is crushed by injustice. Cases should be heard by judges through advocates alongwith witnesses. A witness given from greed, mental-disorder, fear, friendship, ignorance and affection should not be entertained. Judge should inflict that much punishment which has due effect on the criminal. That means poor criminal should be fined less while a rich be fined much more to give same stress on all the criminals. There are 10 places of punishments, namely the generative organ, [belly, tongue, hands, legs, eyes, nose, ears, property and body. No one should be spared from punishment whether he is a brahmin or a relative. All must be punished. Severe punishment results in less crimes.

The king should inspect his offices, army, and treasury so that welfare activities of people are carried out properly.

Such matters for which there is no law in religious books, for that the council of well learned men should make law which they consider to be proper for administration and public, It should always be kept in view that infant marriage is not allowed at all. Brahmcharya should be properly preserved. Adultery and polygamy should be stopped so that mind and body ever maintain their full strength ; for, if only the strength of mind be promoted to the neglect of physical strength, a single powerful man will vanquish hundreds of learned men (Just as there were few foreign muslim invaders to enslave the millions of Aryas and compel them to accept Islam). But if only the streagth of the body be improved, and not that of soul, the efficiency of government cannot be kept without knowledge, without proper rule, all are split themselves. Hatred, quarrel and contention engage them and work their ruin. (Such as the people of Europe kept on fighting themselves for 30 years). Therefore, always try to improve the strength of both mind and body. Physical force and mental wisdom are as urgent as legs and eyes for the body. There is no force more destructive of strength and intellect, than adultery and sensuousness. This vice was also a reason for the defeat of Bharati Rajpoots in the hands of foreign invaders. Therefore, it is very necessary for kings and government officers never to indulge in adultery and sensuousness, but set an example by adhering always to justice and virtue. □□

News and Views

Swami Anand Bodh Saraswati's hurricane tour of South India

Swami Anand Bodh Saraswati, President, Sarvadeshik Sabha, arrived at Hyderabad on 26th June 1987, on the first leg of his South India's tour, with a view to apprise himself personally of the progress made by the Arya Samaj in that region, particularly in the State of Tamil Nadu where its Harijan population had been the target of conversion to Islam by Muslim fundamentalists.

Next day he, alongwith Shri Vandemataram Ramchandra Rao, proceeded to Madras where at the Airport they were accorded a rousing reception by the local Arya Samaj leaders and other workers. Swamiji visited various educational institutions run under the auspices of the Arya Samaj and was very much pleased to see the progress made by them, both in the study and propagation of Vedic religion and culture, besides the usual curriculum prescribed for education.

On the morning of 28th June 1987 Swamiji flew to Madurai, which is the nerve centre of Arya Samaj activities in Tamil Nadu, and was given a warm and enthusiastic welcome by the local leaders and other dignitories. Here he met a number of Arya Samaj field workers who had assembled in the city for a four day training camp organised by the local wing of the "Arya Veer Dal". Shri M. Narayanaswami Vanprasthi, organiser of the Arya Pratinidhi Sabha in South India, had organised the camp. He was assisted by the President and the Secretery of Madurai Arya Samaj. The whole town wore a festive look during the four day's camp and was bedecked with 'OM' flags and other Arya Samaj insignia.

In the evening, the same day a public meeting was held at Madurai, which was presided over by its Ex-Mayor ond addressed by other leaders of the Arya Samaj. Speaking next, Swami Anand Bodh Saraswati threw light on the Ram Janam Bhumi episode. Touching on the recent riots at Meerut and Delhi Swamiji said that the divisive forces within the country, with the active support and connivance of countries inimical to us, were engineering such riots with a view to destabilise our country. Defining 'secularism,

as purviewed by the Arya Samaj, Shri Vandemataram Ramchandra Rao said that it was the very opposite of religious intolerance. All other definitions/meanings of this word, which of late has become a fashionable slogan for our country's politicians, were either misleading or incomprehensive. He further added that the Arya Samaj was in favour of encouraging a healthy dialogue between the followers of various religions to arrive at what is Truth and follow the same.

During the course of his stay at Madurai Swamiji also addressed a Press conference explaining the activities of Arya Samaj in Tamil Nadu and other parts of South India.

From Madurai Swamiji visited Panpoli, Meenakshipuram, Tirunellvelli and Thanwai where he laid the foundation stone of Shri Dayanand Vedic Gurukul on the land donated by Shri B. Ramchandran, a local land lord.

On his way back to Delhi, Swami Anand Bodh ji stayed at Hyderabad from 1st to 3rd July 1987 where he attended various meetings of local Arya Samaj workers exhorting them to work selflessly for the propagation of Vedic relegion and culture in order to develop a society free from superstitions and wedded to a righteous way of living. He returned to Delhi on the 4th July 1987,

—S.C. PATHAK

News from South Africa

Obituary

SHRADHANAND SATYADEVA PASSED AWAY

New Delhi 8th July 1987

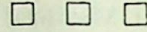
In the demise of Shri Shradhanand Satyadeva, Arya Samaj in South Africa has received a severe blow. After the death of Mr. M. Somera, who visited India and passed away at Madras before leaving for his home country, this second death has snatched away a noble soul and a brilliant and dedicated Arya Samaj worker. He was a dynamic member of the Arya Pratinidhi Sabha, who passed away on March 22.

Shri Shradhanand Satyadeva came from an illustrious Arya Samajist family and was a true and noble younger brother of Shri Shanan Satyadeva and an ideal son of late Shri D.G. Satyadeva. In fact, the Shradhanand family is a leading group in Arya Samaj circle. His elder brother Mr. Shanan and his noble wife and their entire family are great workers and philanthropists. Shradhanand's great father was a towering

personality, who founded the Aryan Benevolent Home at Durban, a model institution looking after the orphans and old people.

Sarvadeshik Arya Pratinidhi Sabha mourns the death of Shri Shradhanand Satyadeva and share the grief of his bereaved family. May God keep his soul in peace.

—**B.D. SNATAK**

□ □ □

(Continued from Page 26)

basis of the same term (i. e. Sisnadevah). Most of the modern historians take it to mean those people who worship phallus or linga, but this interpretation is according to the force of Bahuvrihi Compound, which is there a mistaken one. In the Veda accent plays an important role in determining the meanings of words. Here accent is on the first member of the combination. Hence it (as a rule) is a tatpurusa compound[35] and it would mean as those people that are addicted to sexual pleasures or those that have fallen from the vow of a Brahmachari. Following the tatpurusa force, Yaska[36] Sayana[37] and Dayananda[38] do the same interpetation.

In this way false interpretation of sisnadeva led to the ugly worship of Phallus.

Eventually from the foregoing discussion it can unhesitatingly be inferred that mistaken and misinterpreted Vedic symbols are the original source of Indian iconography and iconolatory.

□

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35. Cf. Pan—tatpuruse tulyarth trtiyasaptamyupamanavayadvitiya krtyah—6. 2.2.
36. sisnadevah abrahmacharyah—Nir. 4.19
37. Cf. sayana bhasya on the RV. 7.21.5 and 10.29.3.
38. Abrahmacharya kamino ye sisnena divyanti kridant te—Dayanade Bheya on RV (7-21-5)

□

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Editor : **S. C. Pathak**

Vedic Teachings

॥मन्त्र॥

तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
अनुल्वणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥

(ऋ 10.53.6)

TANTUM TANVAN RAJASO BHANUMAVIHI
JYOTISHMATAH PATHO RAKSH DHIYA KRITAN.
ANULVANAM VAYAT JOGUVAMAPO MANURBHAV
JANAYA DAIVYAM JANAM.

(Rig. 10-53-6)

Meaning in prose order—

O diligent man ! while (तन्वन्) weaving (तन्तुम) the threads of life (अन्विहि) follow (रजसः) the brighten (भानुम्) path of the sun. (रक्ष) Guard (ज्योतिष्मतः) the enlighten (पथः) tracks which are (कृतान्) prepared (धिया) through wisdom. (वयत) Extend (अनुल्वणम्) the uncomplicated (अपः) actions (जोगुवाम्) of wisemen. (मनुर्भव) Become human, (जनया दैव्यं जनम्) nurture the society with noble children.

Exposition—

Activities are an integeral part of our life. In this hymn, the activities of life are described as weaving the threads. As a weaver weaves the cloth with threads, the same way every individual weaves the cloth of his life with his impressions (Sanskar) and tendencies (Pravriti). The quality of our cloth of life depends upon the noble and ignoble impressions and tendencies. This is the reason, hymn stresses that while performing the multiple activities of life, follow the brighten path of the sun.

After rising, the sun steadily rises up and up. It teaches us that the scope of opportunities is wide open and we should proceed in the field of advancement with patience, optimism and determination. The second lesson we can learn from the sun is that from the height it brightens the universe with its splendour. We should make effort to dispell the darkness of ignorance from the world. Thirdly, it provides nourishment through its heat, it gives us the message to nourish the society with our good deeds.

In the second part, the hymn points out to defend the enlighten paths which are prepared through wisdom. The enlighten paths are the traditions which were set up by our sages and we have inherited them as our heritage. For example, the tradition of charity teaches us to donate some portion out of our income for the welfare of destitute, helpless, needy and for other such noble causes. It is quite visible that such traditions helped a great deal to understand the suffering of others. These traditions are an asset of humanity.

In the third part the hymn says—expand the uncomplicated traditions of wisemen without distorting them. The essence is to continue these traditions without interruptions. The game of knowledge is like relay race. In relay race an athlete passes on a stick to other athlete, but in the game of knowledge we pass on the torch of knowledge to our generations which was passed on to us by our ancestors. All the inventions in the world are evidence of this principle that the fruit of inventions which we enjoy today is not the complete work of one generation, but where the first generation left the research, the next generation avail the benefit of that research, extended the research and passed on to the coming generation and this sequence is going on since time immemorial.

Further, hymn illustrates the sublime message of great magnitude beyond the narrow walls of sects and religions—Become Human. Follow the elevated qualities of human being, while setting up the code of conduct Mahabharata says—'Do unto others as you would have others do unto you ? Sage Yaska has interpreted this word—become thoughtful. The purport is, O man ! before taking any step, think over the consequences of your actions.

Finally, the hymn emphasises the fundamental reality that becoming ourselves virtuous is just as completing the first half of the journey, the second half of the journey is to enable our children to adopt these virtues. Every single individual is a valuable entity for the society. If we will nurture the society with noble children then this will be considered as a said contribution to the society and completion of successful journey of our life.

KRISHAN CHOPRA M.A.

Editorial

Are we a free nation ?

It is said that all men are borned free but they die as slaves. This saying may appear parodoxical, but it is very much true. The slavery which encompasses men may be political or economical, physical or mental, religious or social or an amalgamation of some of these conditions. In any case, a man becomes a slave primarily by his own weakness, though sometimes by the force of circumstances also. When he becomes physically, socially or economically weak he is overpowered by strongmen and is forced to work for them like animals. People who are economically weak have to work for others as slaves in order to earn at least their two square meals a day. They have to do whatever their masters want them to do whether they like it or not. They are just like lifeless machines, operated by their masters according to their own ways and whims.

About five thousand years ago we were living as Aryas, free from any bondage, practicing our own religion, language and culture without any outside interference. But due to the selffishness and greed of some of our own kinsmen we lost our strength as a nation, dissipated our energies in fighting among ournselves; and subsquently became slaves of foreign invaders. They crippled us politically and economically, and also morally, by attacking directly our religion, culture and language. Muslim conquerers introduced a new language 'Urdu' by adulterating Hindi with a profuse admixture of Arabic and Persian words. Millions of Aryas were converted to Islam at the point of sword. When Britishers came to India they introduced English language as the medium of instruction in all the schools and colleges of the country in order to wean away Indians from their own religion and culture. And to a very large extent they were successful in their nefarious attempt, so much so that even after their departure from our country four decades ago, we are still their slaves, at least mentally, culturally and emotionally, if not politically.

It is an irony of our fate that we are still slaves of the British language and culture. Sanskrit, which is the mother of all Indo-European languages, has become an outcaste in the land of its origin. Hindi is still fighting to gain its pedestal as the "lingua franca" of our country. We are still proudly hugging English as the language of our own soil. We are not against its use wherever it is imperative; but there is no piety in nursing someone else's mother when our own is strugging for survival. Protagonists of English in our country plead for its continuing use as a language of communication on the grounds that it is an international language. Nothing can be far from truth than this ill-conceived notion. The fact is that English is used by one third of the world's population. The root cause of our love for English is that we are still mentally slaves of the British. If we do not shut down this last vista of alien rule, very soon our identity as the prosterity of great Aryans will vanish from the world scene. So, awake and arise before it is too late.

S.C. PATHAK

SOME REMEMBRANCES OF GREAT MEN

By KARAM NARAIN KAPUR

(1)

On the conclusion of Congress session at Lahore, Mahatma Gandhi, Pt. Madan Mohan Malviya and Pt. Jawaharlal Nehru visited the residence of Sir Shadi Lal who was then Chief Justice of the Lahore High Court. Sir Shadi Lal was informed by his Personal Assistant about their arrival. He came to the drawing room where the guests were sitting, and greeted them. Mahatma Gandhi then said to Sir Shadi Lal ;—

"Congress session is over. We are feeling short of funds to defray the expenses incurred. We have decided to commit robbery and we could not find a better person to rob than you in Lahore."

Hearing these words Sir Shadi Lal took out his cheque book from the drawer and handed it over to Pt. Jawaharlal Nehru to write down any amount which he liked. Jawaharlal wrote down Rs. 300/- on the cheque. On knowing this Mahatma Gandhi said to Jawaharlal Nehru, "You have become a great man but you are still a child. Who has ever heard of committing robbery for the sake of Rs. 300/- only ? Add a zero to this amount." Upon this Pt. Madan Mohan Malviya said, "I am a Brahman, I visit Rajas and Maharajas'. They voluntarily offer me large presents. Sir Shadi Lal is in no way less than a Raja. So add another zero to the figure to make up the amount to a figure worthy of his status."

Jawaharlal added two zeros and handed over the cheque to Sir Shadi Lal who signed a cheque for Rs. Thirty thousand and presented it to Mahatmaji.

Thirty thousand of those days are equivalent to many lacs of today.

(2)

Bhai Parma Nand, a staunch Nationalist, had gone to London. He was staying with a friend there. One day the maid-servant handed to him a letter which was addressed to him and had just then arrived by post. Bhaiji opened the letter and began to read it. It was written in English. The maid-servant saw that the letter was written in English. She was greatly surprised to find this and asked "Have Indians no language of their

own ?" Before Bhaiji could say anything the maid servant, said "Oh I see, You are being ruled by Englishmen. A slave nation can have no language of its own."

On hearing these words Bhaiji hung his head in shame.

(3)

Mahatma Hansraj was the founder Principal of the D A.V. College Lahore. He had offered his honorary services to the College. He lived on money which his elder brother, Shri Mulak Raj Bhalla, had offered to give him to enable him to serve the college in an honorary capacity. Although head of such a big institution he lived like a poor man.

One day a rich man went to see him at his residenee. It was winter and Mahatma Hans Raj had wrapped himself in a warm shawl which was almost tattered. The visitor noticed it. Next day he went to the college and presented to Mahatmaji two costly shawls, which the Principal did not accept. The vistor insisted very much and would not leave unless the shawls were accepted. On this the Principal called the Head Clerk of the College, handed over the two shawls to him and told him to sell those shawls and credit the amount realised to the funds of the college as donation given by the visitor who bowed his head before mahatmaji for his nobility and selflessness.

(4)

Sir Sankaran Nair was a member of Viceroy's Executive Council.

It was summer season; he left his residence to attend the meeting of the Executive Council a little earlier as most of the items on the agenda pertained to his office. When he reached the meeting hall the European Sergeant on duty greeted him with a salute and asked him to show the pass. Sir Sankaran Nair searched his pocket and found that he had left the pass at his residence. The Sergeant did not allow him to enter the meeting hall although he knew him personally as an Executive Counsellor.

Sir Sankaran came back to his residence, changed his dress and lay on his bed. He told his servant that if any telephone call came from the office he should reply that he was not feeling well and would not like to be disturbed.

The other members of the Viceroy's Council arrived in time. The Secretary General was anxiously waiting for the arrival of Sir Sankaran. He rang up the residence of Sir Sankaan and was told that he was not feeling well and would not like to be disturbed. On this the Secretary General rushed up to his residence and saw Sir Sankaran who told him the episode with the Sergeant. Sir Sankaran informed the Secretary General that in his present state of mind he was not attending the meeting.

When the Viceroy arrived at the meeting hall he was told that most of the items on the agenda pertained to the department of Sir Sankaran Nair who was not attending

the meeting because of the episode with the Sergeant. The Viceroy postponed the meeting to the next day and issued instructions that in future the Executive Counsellors should not be asked to show their passes and the Sergeant on duty should acquint himself personally with every member of the Council.

(5)

Dr. Roy was a well known physician of Bengal. He was very kind hearted and sympathetic to his patients. He spent almost all his income in helping the poor needy with the result that he was always short of money. It was a problem for his mother to meet the expenses for running the house.

One day it so happened that there was no rice or corn in the house. The mother was worried. There was a knock at the door, and when it was opened an old man stepped in and requested the doctor to come to see his ailing child. It was winter and Dr. Roy wrapped himself in the shawl and followed the visitor. The mother felt a little satisfied that his son would bring some money with which she could make the necessary purchases.

The doctor was escorted to the poor man's hut. The patient was laying on the ground. The doctor examined him and found that he was suffering from acute pneumonia. The doctor gave him some medicines from his box and while leaving the hut took out the shawl from his body and covered the patient with it.

When Dr. Roy reached his house his mother was surprised to notice that his son was without the shawl which he had wrapped round the body at the time of leaving for the patient's house. She enquired from her son about the shawl. The kind-hearted son told her that the patient was suffering from acute pneumonia and was lying on the bare ground without any covering. In the circumstance no medicine alone could do him any good. His body needed warmth and so he covered it with the warm shawl which he was wearing.

All honour to such a kind hearted noble soul.

(6)

An English Barrister had come to Calcutta as Judge of the High Court. He was very conscious of his ability and position.

It so happened that once Ras Behari Ghosh appeared in his court, to argue an appeal. He brought with him a large number of law books. The Judge enquired from him the necessity of bringing an ass-load of books. In reply Ghosh said, "To teach law to your Lordship". On hearing these words the Judge shouted angrily, "Do you know whom you are addressing ?" Forthwith came the reply, "Yes my Lord, I know I am addressing a Judge of the High Court, which position was offered to me thrice and which I refused three times." The Judge kept quiet on hearing the reply.

(7)

Ishwar Chandra Vidya Sagar was a great scholar and a well known person of his times. Once he had to deliver an important public lecture at an out-station, where he went by train. An high English officer had read in the papers about the public lecture of Vidya Sagar. He was desirous of seeing him and hearing his lecture. He travelled by the same train by which Vidya Sagar was travelling. When the officer got down at the destination station he looked for a uni-formed-cooly to lift his suit-case. He could find none. Vidyasagar also alighted from the same train and was moving towards the exit gate. He passed near the place where the English officer was standing, On seeing Vidyasagar the officer pre-emptorily asked him to carry his suitcase outside the Railway Station. Vidyasagar took hold of the suit-case and came out of the railway station with officer. The officer becokned a carriage and Vidyasagar placed the suitcase therein. The officer quietly pushed one anna coin in the hand of Vidya Sagar.

The English officer came to the meeting hall in time and was ceremoneously seated in a chair in the first row by the convenors. When Vidyasagar came into the Hall to deliver his lecturer he was escorted to the dais by the dignitories of the town. When Vidyasagar stood up and began his lecture, the English officer was amazed, as he recognised him as the person who had carried his suitcase out side the Railway Station. He felt ashamed in the heart of his heart on his arrogance and admired the humility of the great son of Bengal.

(8)

George Washington was the President of America. Once he was riding his horse in the country side. He came across a gang of workmen who were carrying a log of wood up a small hill. The log was heavy. The supervisor was standing by exhorting them to carry forward. Washington asked the supervisor to lend his helping hand to the workmen. The supervisor said, "I am a corporal It is not my duty to work with them." Washington got down from his horse, took off his coat and gave his shoulder to the log of wood. The workmen got courage and exerted. In a short time they were successful in carrying the log to its destination. Then Washington said to the supervisor, "Mr. Corporal, whenever you feel short of men you may send for me." The supervisor asked his name and address. Washington gave out his name. Upon this the supervisor felt small and hung down his head in shame.

(9)

Lord Byron was one of the greatest men of England. When he was a small boy and was studying in a school an incident occured. When the school closed in the afternoon he came out of his class and found a stout burly student beating a small meek student with a cane. He did not have the strength to oppose the assailant. He approached him and asked, how many times would you heat him with the cane ?" The stout fellow looked up at him and asked "Why do you want to know this ?" Young Byron said,' "I

(Continued on Page 12)

Yog Darshan (Patanjali's Yoga Sutras)

Elucidation by Dr. T.R. Khanna, U.S.A.

(continued from the previous issue)

(KRIYA YOGA)

तप स्वाध्यायेश्वर प्रणिधनानि क्रिया योगः ।

SUTRA 1

KRIYA YOGA is the practical means for training the mind and senses for self-purification. By the study of self, and surrender to the Supreme Self, one attains Supreme Consciousness.

समाधिभावनार्थाय क्लेशतनूकरणार्थंश्च ।

SUTRA 2

The purpose of KRIYA YOGA is to raise consciousness to SAMADHI (complete absorption) and to remove afflictions of mind and body.

अविद्याऽस्मृतारागद्वेशाऽभिनिवेशाः पंच क्लेशाः ।

SUTRA 3

Ignorance, egoism, attachement to passion, self-hate, and life versus death instinct, are pain-bearing afflictions of the mind.

Commentary:

AVIDYA, unreal cognition or ignorance, is the heart of all suffering. It results in steady decline of personality towards the baser nature. The fear of death is due to attachment to the physical word and ignorance of the spiritual life.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविछिन्तो वाराणाम् ।

SUTRA 4

The other four states of suffering are caused by ignorance, whether they are latent, temporarily repressed, or fully released.

अनित्याशुचि दुःखानात्मसु नित्य शुचि सुखात्म ख्यातिरविद्या ।

SUTRA 5

In the state of ignorance, one experiences unreality as reality, the impure as pure the painful as pleasursable, and the non-Self as the real-Self.

दृक्दर्शनिशक्तयोरेकात्मतेवाऽस्मिता ।

SUTRA 6

In the state of egoism, one bends the objective tools of perception for the purpose of subjective identification.

सुखानुशयी रागः ।

SURTA 7

The result of desire is attachement to unreality, which leads to pleasure-seeking habits and self-gratification.

Commentary :

If we constantly chase pleasures, we are apt to lose our objectivity, resulting in self delusion.

दुःखानुशयी द्वेषः ।

SUTRA 8

Annoyance or unfavourable sensation is known as DVESHA, hate and aversion.

स्वरसवाहीविदुषोऽपि तथारूढोऽभिनिवेशः ।

SUTRA 9

ABHINESHVA : the desire to cling to life is the instinctive nature of being. Desire for security and certainty are natural instincts in all beings. Fear of death leads to the survival instinct. Both are afflictions of the mind.

ते प्रति प्रसवहेयाः सूक्ष्माः ।

SUTRA 10

These SAMSKARAS(subtle impressions) can be overcome by inverse propagation (counter-effort).

ध्यानहेयास्तद्वृत्तयः ।

SUTRA 11

These disturbances can be destroyed through intense concentration and SAMADHI (complete absorption).

क्लेशमूलकमशियो दृष्टा दृष्ट जन्म वेदनीयः ।

SUTRA 12

We have a storehouse of KARMAS (recorded impressions of previous actions) in the subconscious mind, which gives rise to afflictions. The various kinds of impressions are the result of suffering in this lifetime, or many lives to come.

Commentary :

Afflications are caused by old SAMSKARAS (impressions),leading to VASANAS (tendencies) which cause VRITTIS (attitudes), and result finally in KARMAS (actions of reactions) feeding back to SAMSKARAS. Through meditation, chanting, and KRIYAS (imprints of impressions) are burned, the KARMIC circle is broken, and the practitioner is liberated.

सतिमूले तद्विपा को जात्यायुर्भोगाः ।

SUTRA 13

As long as the hidden roots remain, they produce afflictions. In order to stem the growth of pain-filled roots, it is essential to remove this storehouse of SAMSKARAS (impressions).

Commentary:

It is like erasing the recorded impurities from tapes with a demagnetizer. The demagnetizer is deep meditative awareness. The recorded tapes contain the imprints in the memory spstem.

ते ह्लादपरियापफलाः

SUTRA 14

Pleasure and pain are the result of good or bad actions of the past.

दुखप्रकरण

परिणाम ताप संस्कार दुःखैः गुणवृत्ति विरोधाच्च दुःखमेव सर्वं विवेकिनः ।

SUTRA 15

Trying to experience the fruits of KARMA, whether good or bad, sorrowful or joyful, palatable or unpalatable, is the result of cravings arising from the mind. The enlightened state is beyond the qualitative or quantitative imprints. The yearning for freedom from these SAMSKARAS is an inherent quality.

हेयं दुःखमनागतम् ।

SUTRA 16

It is possible to transcend and avoid future affliction.

Commentary:

Living in the world of multiplicity, the established soul stays in the single-minded blissful state, thus resulting in no future problems pain, or suffering.

(To be continued)

(Continued from Page 8)

do not have the strength to oppose you. But I want to help this meek boy by receiving half the beating you intend to give him." The assailant felt puzzled and walked off quietly. This incident proves the maxim that "Great men are born and not made."

(10)

Sir Winston Churchil was the Prime Minister of England. Once he was trying to make out a point in the House of Commons. He could not convince the members and bring them round to his views. In utter disgust he said that half the members were fools. This created a great tumult and there were angry shouts of "Withdraw your remarks". The Prime Minister refused to do so. The members of the house, however, persisted in their demand and would not allow the Prime Minister to speak. Ultimately finding no other way the Prime Minister yielded and said, "I withdraw my remarks. But I am at liberty to say that only half the members of the House are wise".

(11)

Prem Chand Roy Chand, a scholar and a government official, came to see Gurudattji and said, "What do you do with Ayurveda ? There is an open mandate in Sushruth (to eat flesh)." To this Panditji answered, "may be, are you willing to abide by Sushrutha ?" The man was surprised and asked, "have you no faith in flesh eating ?" Panditji said, "It does not matter whether I have or have no faith. If it is to be taken, it should be of the best quality. Of all flesh, man's is the best. By far the best amongst human flesh is the flesh of an M.A. Even amongst them a Prem Chand Roy Chanda scholar's flesh will serve as first class food." The MA bade good bye and stole away silently.

ON HESITATION

By Dr. T.R. KHANNA (U.S.A.)

Hesitation to do good things comes from not wanting to face ourselves or put ourselves on the line. Hesitation to learn, being unwillling to change, and holding on to stubbornness and self-will are not the ways of the wise. They are the ways of those who are unnecessarily indulging in and wasting their lives on :he superficial shallow states of earthly existence—materialism, sense gratification, status-seeking and the like. They are the ways of those who get psychotic about every little thing, and who do not transcend the heavy burden of their emotions, feelings and negative mental states. Those people remain in the dark well of their self-importance, personality, self-will, and the falsehood of their ego and self-image.

Those who don't face themselves are always in trouble. Those who don't make changes and amendments in their lives are always in pain. They succumb to their emotions and negativity.

If people want to develop themselves to their fullest potential, they must commit themselves to good actions and be willing to change for the better. It is very important for them to have open-heartedness to come through in the moment under adverse circumstaces. Those who don't come through for their loved ones suffer the consequences of their inadequacies.

There is a saying, "Life is not a bed of roses. Life is a bed of thorns." But life is only a bed of thorns for those who are victims of their emotional and mental states and their selfish images. Life is a bed of roses for those who inspire themselves with wisdom, willingness to change, and humility to learn from the wise. Life is a bed of roses for those who are always willing to improve and amend their ways for the betterment of their lives.

Those who romanticize their emotional feelings and their imaginary images, rather than having high ideals or being realistic, remain cripples forever. Wise people know how to inspire themselves with the essence of the Lord's creation. Emotional people cut themselves off from that essence of being and get into their feelings of confusion, negativity and self-involvement.

Therefore, we should not succumb to our negative mentality. We should fill our minds with wisdom and inspiration, without any hesitation to change right here and now, and forever. We should not repeat the mistakes of yesterday today, or the mistakes of the last moment now. We should live neither in the memories of yesterday, nor the dreams of the future. We have to live in the NOW to the fullest with wisdom, love, and openheartedness with power of discernment. □

WORDS OF WISDOM

— By S.C. PATHAK

"The source of lasting happiness"

A person may own a large and impressive collection of books on religion and philosophy and he might have even mastered them. Only on that score, he cannot be considered a wise man, a person of enlightenment. Mere intellectual understanding of scriptures does not take a man far on the path of salvation. Intelligence has to mature into wisdom, influencing each thought and action only then one can become enlightened.

Everyone wants to be happy and hence runs after various objects of pleasure and the pursuit never ends. More often than not he experiences disappaintment resulting in pain and sorrow, but he never stops as the inbuilt tendencies accumulated from several previous births (Sanskaras) continue to goad him for pleasure hunting. But the wise person is intensely aware that all external pleasures are followed by pain and misery. God alone can give one real and lasting happiness and He alone will respond sympathetically to one's prayars for peace.

In this connection a pertinent question my be asked why God, the all-loving universal father, should create so many earthly joys and make man run after them ? The Vedas deal elaborately with various pleasures, including heavenly joys, and the rituals to be performed. The purpose behind the Lord's Scheme is to make man experience these pleasures and realise their worthlessness and sincerely crave for the supreme bliss of God-Conciousness. An earnest aspirant, therefore, seeks the company of pious and virtuous people (saints and sears) which strengthens his devotion to God. For such a person, 'Vairagya' (non-attachement) comes naturally since he is not attracted to wordly enjoyments. He no doubt performs all his duties to the family and society, but in a detached manner, and enjoys real happiness.

(An adaptation from religious discourses).

A Guide to Truth

By—SHRI DHANWANTAR SINGH

CHAPTER—VII

GOD AND VEDA

Those men are atheistic, dull, and ever sunk in the sea of sorrow, who neither know, try to seek, nor think of God, whose attributes, character, nature and knowledge are all glorious and wounderful. He is the God of gods. The knowledge of Him alone brings eternal happiness to mankind. In Vedas it is clearly written that there is but one God. He has revealed Vedas. He is the Maker and Destroyer of the world, feeder of all, inner most soul of all, pervading every where, kind, just, formless, all kowing, eternal and supreme spirit. He is well wisher of all.

When we need some one to make even a toy, then there must be some one to make the earth, the moon, stars, the sun and varities of plants. There cannot be none but God for all this. Moreover, when we try to do an evil, then there appear, fear, doubt and shyness in our mind and when we do good work, we don't feel any fear, doubt or shyness but pleasure. All such feelings are from the God which prove His existence.

We should do His 'Stuti', upasana and prarthana. In 'stuti' we sing qualities of God and keeping in view those qualities we have to amend ourselves. For instance when we call God "Nyay Kari" i.e justice-giver, then calling God as "Nyay-kari" is useful only when we also become judicious minded and never do any injustice. Similarly when we call God as 'Dayalu' i.e. merciful, then keeping the meening of word "dayalu" in mind we should also be merciful and never torture any innocent life in the world. Such "stuti" of God is all useless when we go on callingGod as "Dayalu", Dayalu—"Dayalu" and at the same time slaying an innocent creature in the name of a God or goddess, thus earning sin as well as blotting the name of God by such cruelity.

Prarthana—the prayer :—O God : thou art light, put thy light in me also out of thy grace; thou art merciful, make me also merciful, let there be no evil in my mind and my mind be entirely pure.

A man should try to acquire those qualities for which he prays. We should always do valid prayers. Such silly prayers should not be done as "O God, prepare my food and feed me, sweep my house and get me passed in the examination although I have not touched my books for the whole year". Those who rely on God's help in such manner and waste their time in idleness are great fools, because God says :—

कुर्वन्नेह कर्माणि जिजीविषेच्छतँसमा ।

(यजु० 42.0)

(Kurvanneh Karmani jijivishecchhatam sama)—Yaju. 40-2)

Man should never be idle, he should desire to live working for all the 100 years or for the time he remains alive.

Upasana means proximity to God. Man should do all duties to be in proximity to God by "ashtang yoga" and to realise Him as all pervading and innermost soul of all, one should keep up purity of mind by means of 'Yamas', 'Niyamas' and "pranayam" as mentioned in the earlier chapters.

When a person wants to meditate, he should retire to a secluded clean place, take a confortable seat, practice pranayama, check the tendency of the senses towards the external objects, fix his attention on the umblical region, the heart, throat, eye, crown, back, or anywhere in the spine. He should think of his own self and the supernal soul and being absorbed in contemplating on the supreme Being, acquire the power of "Sanyama" or adeptness. A man should meditate this way for about half an hour daily.

By 'stuti', 'prarthana' and 'upansana' the soul of the man will be so strong that he will not lose his presence of mind in the midst of mountains of misery.

Anybody who does good to others in called "devata". God is also great "Devata" of all gods, but all gods are not God. God is only one.

God never incarnates. All cruel devils are just like a fly before Him. There is no necessity of His incarnation to kill them as he can destroy them easily as such. It is quite wrong to say that Rama and Krishna were incarnations of God. No doubt, they were virtuous souls but no body can be equal to God how-so-ever good he be.

God never forgives sins, for, if He does so, His justice will be done away with and all the people with turn sinners. Souls are free to do their duties, but subject to the laws of God, because nobody likes to be punished for his sins. He has to be punished for that, which is the job of God.

God and soul have similar and dissimilar qualities. Both are intelligent and their nature is holy, immortal and righteous. But God's actions are, the making of the world, its preservation and destruction, keeping all things to their respective spheres and

subjecting them to laws, the awarding of rewards and punishments for virtues and vices and the like virtuous duties. The functions of the soul are the propagation of the species, the preservation of the spring, manufactures and other professions, doing good or evil. The qualities of soul are—the desire to obtain things, hatred of pain and other evils, pleasure, bewailing and sadness, which are not the qualities of God. God is all pervading, he pervades in soul too. God and soul are like father and son. Soul never becomes God. If it is written somewhere (अहं ब्रह्मास्मि) (Aham Brahmasmi) then its real meaning is that I exist in God and not that I am God. If two things have some similar qualities, they can't be called same. For instance, animals grow and trees also grow, but it does not mean that trees are also animals.

The God who made all, has revealed four Vedas for the welfare of mankind. They are (1) Rig-Veda, (2) Yajurveda, (3) Sam-Veda and (4) Atharva-Veda. The four great rishis to whom God revealed a Veda each are (i) Agni (ii) Vayu, (iii) Aditya and (iv) Angira respectively.

Veda is the knowledge of God because this knowledge is in perfect accord with the attributes the character and nature of the Lord. In it there is nothing against laws of nature, and is free from error and delusion. In Veda, God soul and the world are described as they are in reality. The books written by our "rishis" also described Vedas as knowledge revealed by God.

To say that God need not reveal Vedas because human knowledge develops gradually is not correct. Had it been so then wild people of many countries would have been civilized on their own. Many have been civilised only upon arrival of ci ilization or knowledge from Bharat. Therefore, God revealed Vedas in the beginning of the world. It is also written in Yug-sutra that God is the teacher of old men at the time of making of the world.

The books like Shat-path brahmans should not be misunderstood as Vedas because in Vedas there Is only knowledge and no history. The 'Brahmans' are commentaries of Vedas. The commentaries have been written on parts of Ved-mantras while Vedas have full mantras.

Therefore the Vedas are the speech of God. All the people should act upon their precepts. If someone asks you "what is your" faith. Then only this reply should be given, "my faith is Vedic, that is to say, I believe in the teaching of the Vedas."

□

The Philosophy of Yagyas

··· By Ram Sharan Vashtshtha

Vedic Science of Yagyas

Yajur Veda says—"Yagya is helpful in causing rain, it is based on science. In Y-25 it is said that thc greesy products go upward, they mix with the clouds and cause rain".

Thus, there is a relationship between yagya and rain. In Y 2-6, it is said, that oblations offered to Agni go up and cause rain. In Y 22-22, again it is said, "We can get rain when we desire by performing yagyas." Cloud precipitation is caused by yagyas. In Y 2-18, we are told that, Mittra and Varun are two gasses which are constituents of water : (R7-33) : their interaction underlines the principle of rain. Atharva Veda also suggests this (A9 15-1 to 4). By decomposing them, we can also stop rain, as they are present in the clouds. R1-2-9 tells about the source of generation of the material in the the form of gas which goes to the sky, accelerates the reaction between Mittra and Varuna presesent in the clouds to form water. Yagyas cause humidity, density and cooling of clouds, heated air decreases the density. It brings about thc cooling of temperature which make the clouds unstable and release rain. Y5-26 tells that offerings of fatty and oily substances are more helpful in causing rain and has greater effect. This is also told in Y5-15. In 8-21Y, we are told that 'Som element' is produced in atmosphere, gives more useful rain, such rain has far greater ability in crop growing. Vedic verses also tell that other things which play a part in causing rain, are production of Kadua and Suparna and of Indra in the atmosphere These cause electric currents and cause rain. A study is necessary of the weather conditions, of air currents and of materials as Samagri. Their proper quantity and proper use are also material for good results and play an important part. Vedic yagyas are based on science. Even the forms of alter and of fire pots are based on science. If the Kunda is narrow at the top and is chimney like, it will not be useful. A broad top is useful. Many kinds of Yagyas are mentioned. One night yagyas, two nights, 4 nights, 12 nights yagyas. A non performer of yagyas sufer (R 10-44-6), (8-59-11). Vedas say (पुरुषो वैयज्ञ). A man is born to perform yagas.

Many kinds of yagyas.

A dialogue given in Brihadaranayak Upanishad between Sage Yagyavalkya and king Janak is as follows :

Sage : 'Oh prince, do you know what Agnihotra is ?

Raja : 'Yes, I know, it is the offering of milk products'.

Sage : 'If milk products are not available, what will you offer ?'

Janak : 'Never mind, Rice and barley offer'.

Sage : 'If they are also not available'.

Raja : 'Then any forest herbs'.

Sage : 'If these are also not procurable'.

Raja ; 'Vegetable Sir'.

Sage : 'If vegetables are also not available then.'

Raja : 'Purification by water alone.'

Sage : 'If that is also not available; in its absence, what ?'

Raja ; 'Agnihotra is performed even then and offerings of truth are poured on the fire of faith'.

On this point, Rig Veda is also clear. In R 8-91-19, 20 it is said that if proper material is not available even then yagya may be performed. If ghee is not available, then also yagyas should be performed. Offering of Bhat (भात) and Pak (पाक) may be offered.

Apart from Vedic yagyas, many new yagyas were introduced during the Brahmanic period and a net work of numerous yagyas was spread. Vedic yagyas can be performed on the occasion of festivals, in ceremonies, in the beginning of starting construction of buildings, on starting business, on occupying a newly built house, on Amavasya, on Purnima day. Yagyas were performed when a man had to go to distant journey. Yagyas also came to be performed on new year's day and in the beginning of winter season. It continued day and night. In Yajur Veda, there is mention of Som Yagya (Ch 21) and of Rajsuya yagya (Ch. 9, J) and Krishi yagya. Also in Atharva Veda, there are verses of Rajsuya yagya (Y 9-26 to 40).

We have mentioned above the requirements for the performance of Yagyas briefly, but now we give some more details.

Yagyas require an altar for the performance. Vedas direct a man to construct altar on a neat and clean place (Y 15-14). Altars are necessary for Yagyas (A 11-1-21). Performance of Yagyas should be on an altar (Y 2-2). A well constructed altar is mentioned in (A 11-1-37). Altars are places of divine worship. They are sacred (R3-5-5).

Vedic verses are recited when altars are constructed. Preparations are made for constructing altars. Altars are scientifically useful. An altar is called lofty height of heaven (R 3-5-2). Altar itself is is an altar in which nature is performing a yagya (A 9-15-10). Altars are mentioned in many Vedic verses. Altars provide a place for performing yagya (Y 2-3). A houscholder is directed by the Vedas to keep a place reserved for religious rituals in his house (A 9-3-7).

In thc Altar there is built in the centre a fire place for kindling fire. In its place a Kund made of iron is often used. It is of a special type, narrow at the base and wide at the top. When a fire place is constructed in an altar, it has also a ditch around it for filling it with water to avoid the going of insects towards fire. Altar is also of various forms. In some yagyas, they are square, in others circular, sometimes five sided and even eight sided according to yagya which is to be performed there. Altars are open on all sides to allow free air and sunshine. At the time of yagya altar is decorated with flowers, green leaves, buntings and mottos (Y 19-17). At the time of marriages also, 'vedis' are always decorated (A 14-2-37). The various kinds of altars are mentioned in (A-13-1-42) (A 13-1-43) (A 13-1-46). Kusha grass is spread in the altar for sitting of the guests (R 1-3-3). An altar is the dwelling place of fire (R 1-143-3). Altar brings riches for the performer (R 1-149-1). Yagyas are saviour of life. Yagyas bring victory is battle (R 6-48-2). An Altar is a fit place for Yagyas. Sages Bhrigus were the first to build altars (R 1-143-4). In some yagyas, three fire places, in some seven, and in Vajpai Yagya, 17 fire places are required. Such a yagya was performed by Raja Shantanu in which Sage Vyas acted as Brahma. Altars are kept neat and clean and are even washed. No body should be allowed to enter with shoes on. Apasthamba Sutras and Salba Sutras mention the construction in detail. They also tell us the three kinds of fires—Garhapatya Agni, Ahvaniya Agni and Dakshina Agni. These three fire places are used in Soma Yagya. An altar is either 12 ft. square, or 24 ft. square. It has 4 pillars and the roof is 16 feet high.

Oblations are of many kinds. They are of butter, samagri of cereals, of fruits, of roasted corn or rice, of tils and of soma juice acoording to the kind of yagya. Samagri is made of several herbs, which are antiseptic, such as gugul which is purifier of air and killer of germs. A list of things mixed for samagri is given by Swami Dayanand in his book Sanskar Vidhi and should be followed in preparing it. Some things in it are oily, and fatty, such as Jaiphal, Javitri. These things should be mixed in a fixed ratio and not atrandum. These things should be pure and should be mixed with care. These oblations when burnt in fire become vapours of gases and are led by air high in the sky. When they mix with the clouds, their effect causes rainfall.

In some yagyas oblations of milk, curd and honey are offered. Oblations of ghee are essential, others are optional. Oblations also change with the seasons as well as with the kind of yagya to be performed. In rainy season samagri gets spoiled if kept for long, therefore, fresh samagri should be used. Any substance producing chorine should not

be used. Mention of various articles of samagri is also made in classical books. Oblations are offered at the end of a verse after the word swaha. They should not be thrown on the fire or used in large quantity to avoid formation of smoke. Samagri is mixed with ghee before it is used.

A Yagya is considered well performed if it is done according to rules and procedure laid down in the Vedas. In yagya if there is any shortcoming or defect in its performance, a prayer is made to God to rectify. A yagya is not considered well performed if the performer is not entitled to perform it, or if the ghee and the samagree offered in oblations are not pure. Or if any animal flesh is offered (A 7-5-5) or if it is performed without faith, or if it is performed for a sinful purpose or if unripe fruits are offered in oblations. Dry fruits when offered in oblations, should not be offered without breaking them. A Yagya is not well performed if no Dakshina is given to the priest. A yagya should not be followed by such acts as dancing or clapping or irrelevant singing. Oblations offered should be done humbly.

Recitation of Vedic verses is also done according to rules. Rig. Ved verses are recited by hota, Sam Ved verses are recited by udgata, Yajurveda verses by adhvaryu. This is done in big yagyas which last for many days or even months. It is the duty of Brahma to see that verses are properly read and rules are followed rightly. It should be noted that in Yajurveda parayan yagya Yajurveda verses are recited and in Dashparayan Yagya verses from Rig. Veda and Yajurveda are recited, and in Agni Shatam Yagya verses from Rig, Yaju and Sam Vedas are recited.

In modern times air pollution has increased many times due to increase of population and mode of living. Smoke from chimneys also pollutes air, so there is all the more necessity of performing yagya. In places where machinery and cars and trucks and buses pollute the air, large yagyas should be performed. Mere use of strong solutions of aromatic substances in modern times is not sufficient.

□

हर हरकत की मूल में, कारण सच्चा देख। बिन कारण संसार में, पत्ता हिले न एक ।।

चिता जिसको कहते हैं, वह मुर्दे को जलाती है।
बड़ी है इसलिए चिन्ता कि जीते को जलाती है ।।

अगर शरीर तन्दुरुस्त है, तो चांद पर चढ़ेगा तू।
अगर शरीर में कोई रोग है, तो खाट पर पड़ेगा तू ।।

News and Views

Passive Smoking—An Indisputable Health Risk

Tobacco smoking is one of the largest sources of indoor pollution; it affects not only the smoker but also, indirectly, those compelled to inhale smoky air.

Smoking is increasingly considered as socially in-acceptable and there is no longer any reason why non-smokers should put up with the discomfort caused by exposure to a smoke-filled environment.

Evidence has accumulated in recent years, showing that non smokers have higher levels of nicotine, carbon monoxide and other toxic substances in their blood when exposed to tobacco smoke in the home and at the place of work.

Research in Greece, the United States of Amerca, Japan and other countries shows significantly higher risk of lung cancer among non-smoking women exposed to tobacco smoke at home or at work.

The elderly, the cardiac or asthmatic, as well as hypersensitive people can be adversely affected by smoke in their vicinity.

Children of smokers are often more prone to respiratory illness than those living with non-smoking parents.

Another form of passive smoking occurs through the nicotine and carbon mon-oxide laden blood of pregnant women who smoke. Development of the foetus is affected, leading to premature delivery, low birth-weight with a higher risk of pre-natal mortality.

A group of 30 experts from 14 countries who met in February 1985 at the World Health Organisation's International Agency for Research on Cancer (IARC) in Lyons France concluded that "passive smoking gives rise to some risk of cancer".

A Resolution of the Thirty-Ninth World Health Assembly in May 1986 specifies that "passive, enforced, or involuntary smoking violates the right to health of non-smokers, who must be protected against this noxious form of environmental pollution".

(From WHO Bulletin)

Healthy living with cow milk

By Dr. YOGESH ARORA

SEVERAL studies have revealed that men who moved from rural areas to work in large cities were three to four times more liable to get a coronary heart disease than those who had stayed back to farm. Also they were found more healthy in the rural areas than the urban area. Researchers are surprised by the fact that despite better facilities in urban areas, the folks in rural areas were better off: the answer to this lay with "the mother Cow".

The cow provides the invisible micro organisms in the environment, which are necessary for good health of humans. Everybody knows that air around us contains many micro organisms some good and some harmful for health. When we breath we take in some of these micro organisms. Vitamin B-12 producing micro organisms are more concentrated around the cows.

It is often said that vegetarians are found lacking in Vitamin B-12 (Cyanocobalamin). Vitamin B-12 alone among all the nutrients is not manufactured by plants. It is produced by certain micro organisms which live in the digestive tract of many animals such as cows. Vitamin B-12 is present in large quantities in most animal foods and a small number of plant foods.

The fact that Vitamin B-12 is hard to get "for pure vegetarians and vegans (who even do not take milk) has caused some wailing and gnashing of teeth. An all-plant food diet, so natural and wholesome in every other way, would seem to have this one small flaw. Now the question arises, how could primitive man have survived on an all-plant diet if it lacks Vitamin B-12 ? Here too the answere lies with the cows. When the cows breath out they discharge some of the useful micro organism in the air and also its dung,.

Vitamin B-12 needed for human body is incredibly small. The average human liver contains several milligrams of Vitamin B-12 and can store for years. B-12 is released whenever needed to other tissues of the body but especially bone marrow. It is important in cell metabolism and DNA synthesis and stimulates the formation of blood cells.

Lack of B-12 may lead to female infertility, **Pernicious anemia, fatigue, breathlessness,** and **indigestion.** Among these symptoms, the nervous disorders are the most serious. Early symptoms include a tingling sensation in the feet and hands, followed by a loss of feeling. This can eventually lead to 'subacute combined degeneration of the spinal cord' which causes permanent injury and even death if steps are not taken to reverse the degeneration.

The cow's milk contains just the right amount of B-12, it also has low fat contents. The effect of radiation too are minimal on cow's milk as such it is invaluable for the health. □

NEW VISTAS IN INDIAN WISDOM

(This article is an extract from World Perspectives on Swami Dayananda Saraswati written by Dr N.P. Unni, professor and Head of Sanskrit Department, University of Kerala, Trivandrum.
—Editor)

Thanks to the untiring efforts of Max Mueller,the world at large was able to have a glimpse of the Indian Heritage. He made it evident that, 'No nation except the Hindus can stand before the world with such a sacred heirloom in its possession,unapproachable in grandeur and indefinitedly above all in glory. The Vedas stand alone in their solitary splendour serving as a beacon of divine light for the onward march of humanity'. It has been truly said that the Vedic literature is the most ancient record of any people of the world and forms the source of the earliest history of the Indo-Aryan race, nay mankind as a whole. This literature, ancient as well as vast, really forms the part of the heritage of the world. There is no other literature which can fill the gap which the Vedas could. In other words, it unravels before the inquisitive reader a world by itself.

Naturally, the interpretation of the Veda assumes great significance. Sayana provided a commentary centuries after the original text was composed and as a result many passages remained beyond proper comprehension. The observations strewn in some early works shed some light on many Vedic passages. The later literature, Brahmans, Aranyakas, Upanishads etc. strove to extend the frontiers of the Vedic connotation. A whole literature has sprung up around them. Rather than clarifying the meaning, they often tended to confuse the issue. To a Western mind the interpretations, offered centuries after the original text seemed unreliable and unsatisfactory. They maintained that the meanings given are vague and not scientifically based on linguistic principles. Since the literature happened to be preserved in its pristine purity by a particular class of people others did not exercise their mind in its interpretation and those who preserved it were least interested in its connotation. They were not inclined to disscus the meaning. Their effort was solely the preservation of the hymns to the posterity. The result was that the Vedas remained still as a challenge to the historian of the mankind.

It is in this background that the relevance of Swami Dayanada is to be evaluated. He took up the task of assessing the Veda as a challenge. He rightly understood that those who preserved it religiously did not help any to maintain its purity—at least as far as its interpretation is concerned. People began to doubt its reliableness. The Buddhism, the Jainism, the system of the Charvakas, etc., negate the authority of the Vedas since the explanation offered to the Vedic passages by their contemporaries could not satisfy their curiosity. It was vitiated by the interests of a section of the society. Early commentators like Mahidhara must have misinterpreted many passages to suit the interest of the community of the society to which he belonged.

A fresh assessment of the Vedas remained a desideratum. Maharshi Dayananda wanted to offer his explanation with a view to resurrecting the Vedic interpretation which has lasped into incogruity by the passage of time. He declared that the explanations of Ravana, Uvvata, Mahidhara and Sayana are often vitiated and that they do not represent the intentions of the Vedic seers. It is this feeling that prompted Dayananda to try his hand in the interpretation of the most ancient heritage of the mankind. Further, he believed that even the Western scholars could not do justice since they had to rely on early exponents of the text from India. Moreover, since they were quite oblivious of the background they often misjudged the passages.

As far as Dayananda was concerned his was mission dedicated to opening up new vistas in rediscovering the connotations of the Vedas. He believed that he owned it to the Indian Society to exercise his mind on this rich heritage of the past.

What magic is there in the explanation of Dayananda, one may wonder ! Did he possess a sixth sense so as to discover new vistas ? Dayanand himself has answered these questions. He based his commentary on ancillary literature of the Vedas which was more reliable in understanding the Vedic litrature than the explanations offered after the lapse of several centuries. The Vedangas, Aranykas and Shatapatha-brahmana and similar works gave him the clue and provided him with the like to the interpretation of of the Vedas. He claims that he has not given any meaning of his own and that everything written by him can be corroborated with reference to the explanations of the original authors.

In interpreting the Vedas, Dayananda had a clear vision. He did not simply rely on the meanings of the early predecessors. On the other hand, he relied on the texts of the Vedic seers and that of their followers upto sage Jaimini, the author of Mimansa Sutras. The Nighantu and Nirukta of Yaska, the grammars of Panini and Patanjaly were considered by him as reliable authorities in his task. He considered later grammarians like Sarasvatas unworthy for his mission.

..... (Continued on Page 27)

DEATH

By KARAM NARAIN KAPUR, New Delhi.

1. Union of Soul with body is called life and the exit of the Soul from the body is called death. Birth and Death are the two gateways of this earth : the former for entrance and the later for exit. Death is inevitable for every living being; there is no escape from it.

2, Our past Karmas determine our nationality, race, religion, sex, parentage, physique, lifte's pleasures and pains, life span and the time, place and mode of death.

3. According to Atharva-Veda (4·16-5) even the vinks of our eyes are numbered (संख्याता अस्य निमिषा जनानाम्)

Accordingly, the question of prolongation or curtailment of lif's span does not arise.

4. Vice and virtue remain the same in all ages, places and circumstances, although the views of persons in authority (religious or political) may undergo change about them.

Man slaughter is a sin and a crime; but laws of the nature do not make it punishable if it is committed in a battlefield.

5. If previously it was un-ethical for doctors to withhold "all means of life-prolonging medical treatment, including food and water, to a patient under coma" why has this principle been reversed by the medical hierarchy of an advanced country like America with a dubious proviso that the patient should be in "a coma that is beyond doubt irreversible and there are adequate safeguards to confirm the accuracy of diagnosis". It is widely believed that doctors very often differ about the diagnosis of diseases. Under the circumstances the doctors should not take upon themselves the tasks of withholding medical aid to such a patient. This should be left over to the relatives of the patient If they desire to give the patient regular medical aid, the doctors should not refuse it for there have been many cases where incurable diseases got cured at the hand of some doctors.

6. Medical science should not be very cock-sure about its diagnosis, specially when it has not been able satisfactorly to solve the supernormal process possessed by some 'yagis' of stopping their heart beat, pulse, blood-pressure, breathing and remaining under ground without food and water for over 40 days.

7. In Brihad-Aranayaka Upnishad (4-4-2) it is said that the dying person does not see, does not smell, has no taste, does not speak, does not hear, does not think. The soul, however, is fully conscious and departs from the body while being conscious.

8. The transition and passage from life to the other world through the gateway of Death is as imperceptible as the transition from the waking state to sleep. With one leap the soul jumps out of the body unto the realm of reality where it knows itself and its past lives.

9. A Yogi can choose the time of his death. It is stated in the Mahabharata that BHEESMA PITAMAH lay on the bed of arrows after having been mortally wounded and left the mortal coil at his will when the sun came into the northern hemisphere. Vinoba Bhave, the guru of Mahatma Gandhi, also died at his will. In Sanskrit such a death is called ICCHA-MRITYU (इच्छा मृत्यु).

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(Continued from Page 25)

Dayananda further understood that there is a definite line of approach for understanding the Vedas. A passage in the Nirukta has shown the guiding lines in this respect. The Nirukta has pointed out that the hymns of the Vedas have a three-fold connotion. Some are clear and apparent statements, while some seek to explain what is not evident and the third seeks to explain what is beyond the mundane. This aspect is suggested by the grammatical usages scrupulously made by the ancient seers. Dayananda believed that the commentators like Sayana did not mind this aspect since they failed to understand the significance of the grammatical usages so did the Western scholars as they followed failed the footsteps of their Indian counterparts.

What was the aim of the great savant ? Interperetion of the Vedas is not just the job of an ordinary commentator who is simply proficient in the subject. A sense of dedication is the most important aspect in this connection. His was an attempt to shape a society which would wholly be governed by the rules of Dharma. He believed that the message of the Vedas was helpful in accomplishing this noble task.

(Coustsey : Aryan Voice, Birmingham U.K.)

VEDIC POLITY

By INDER DEV KHOSLA

Arya Vanprasth Ashram, Jwalapur

God's overall Sovereignity

वयं प्रजापते प्रजाअमूम ।

(Yajurveda)

God is the supreme ruler of this world empire. Men are merely His servants. He out of His grace qualifies us to carry out His commands. He delegates His powers and makes us His tool for spreading truth and justice.

इन्द्रो जयाति न परा जयाता अधिराजो ।
राजसु राजयातै । चर्कृत्य ईड्यो वन्द्यश्चोपसद्यो नमस्यो भवेह ॥

(Ath 6.98.1)

God, as the paramount Sovreign among all the ruling forces, rules His worldly subjects.

त्वमिन्द्राधिराजः श्रवस्युस्त्वं भूरभिभूतिर्जनानाम् ।
त्वं दैवीर्विशं इमा वि राजायुष्मत् क्षत्रमजरं ते अस्तु ॥

(Ath 6.98.2)

Almighty Lord ! Thou enjoyest the imperial majesty over all the dominating powers, thou art glorious. Thou art the supreme over all the creatures of world. governest all these powerful universal forces and Thy governance is unending and undecaying.

गणानां त्वा गणपतिं हवा महे ।

(Yaju. 23.19

God, thou are in fact the Leader or Lord of the wordly people. We, therefore, invoke you.

Need for earthly Kings

The need for creating a governing body on earth has very aptly been explained by Upnishdas.

स नैवव्यंभवत् तच्छ्रेयो रूपमसृजत धर्मः ।
तदेतत् क्षत्रस्य क्षत्रं यद्धर्मः तस्माद् धर्मातंत् ।।
परं नास्ति अथोऽवलीयान् वलीयान् समाशंसते ।
धर्मेण यथा राज्ञैवं यो धर्मः सत्यं वैतत् ।।
(Brihadaranyak 1.3.14)

After creating the Universe with four classes of men (Brahmana, Kshatriya Vaishya and Shudra), God was still not satisfied. He felt that without a proper body to govern over men there would be nobody to look after the interest of the poor, downtrodden, who would administer justice according to Dharma. Hence, He for carrying out His commands evolved the institution of Kingship.

Manu also confirms this fact, thus :

रक्षार्थमस्य सर्वस्य राजनम सृजत् प्रभुः ।
(मनु० 7.3)

For the protection of His earthly subjects God created Kings. Without a controller (King) there would be (अराजकता) disorder and the people will fight amongst themselves. There would be none to protect the lives and properties of His subjects.

Ideal Government

आ ब्रह्मण ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्यः शूरऽइषव्यो
ऽतिव्याधी महारथो जायतां दोग्ध्री धेनुर्वोढावऽवानाशुः सप्तिः
पुरन्धिर्योषा जिष्णु रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो जायतां
निकामे-निकामे नः पर्जन्यो वर्षतु फलवत्यो न ऽ औषधयः पच्यन्तां
योगक्षेमो नः कल्पताम् ।।
(Yaju 22.22)

Let there be learned (Brahmanas) at the top of our social organisations who are well versed in spiritual knowledge, let nation have warriors (Kshatriya) undaunted, fully equipped with arrows (weapons) piereing the hearts of the enemies while riding on mighty chariots (army vehicles). Let there be cows yielding plenty of milk, bulls to carry heavy loads and aeroplanes etc Let the women folk known

for their wisdom, stabilize the life. Let there be children born, who would timely attain youth, who should always be victorious in wars. Let there bc learned members of assemblies excellent in debates. Let not the country suffer from drought and let the mansoon carry clouds where and when needed. Let trees be laiden with fruits and let medical plants be in abundance and let the nation feel free and secure and thus ultimately reach the final goal (योग क्षेम) The following mantra is a befitting National Anthem for a country.

सत्यं वृहद्वृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयण्यि सानो भूतस्य
भव्यस्य पत्न्युरं लोकं पृथिवी न कृणोतु ।।

(Ath. 12.1.1)

"Truth, greatness, rectitude, vigour, industry and labour, austerity, knowledge and sacrifice hold the state. May this earth wherein past attainments are preserved yield us vast seope for life purpose.

Love for home rule and mother Land

Veda is the greatest exponent of self rule (स्वराज्य). There is a full chapter in Rig Veda on the subject of love for home land (1-80). All the verses of this Sukta end with the words" (अर्चन्ननुस्वराज्यम्)

The spirit for freedom and selfrule is inborn even in the meanest creature what to say of human beings. There is a beautiful story in Bhoj Prabandh which expounds this theory. A parrot who was kept in a Golden Cage and was served with best food by the king himself, when asked if he was happy replied in the negative and the poet has depicted this spirit for personal liberty in the following couplet.

पराधीन दुःख महा, सुख जग स्वाधीन ।
सुखी रहत शुक बन बसे कनक पिञ्जरेदीन ।।

Self rule is only good if the three constituents are fulfilled.

आ यद्वामीयक्षसा मित्र वयं सूरयः ।
व्यचिष्ठे बहुपाय्ये यतेमहि स्वराज्ये ।।

(Rig 5-66-6)

There should be wise and learned people at the helm of affairs else the people will go astray leaving the right path. (ii) There ought to be mutual respect and love of all since bond of love keep them united. (iii) All persons must share the burden of administration according to their capacity and ability.

Love for motherland is briefly capitulated in the following verses.

उपस्थास्ते अनमीवा अयक्ष्मा, अस्मभ्यं सन्तु पृथिवि प्रसूताः ।
दीर्घं आयुः प्रतिबुध्यमानाः, वयं तुभ्यं वलिहृतः स्याम ॥
(Atd. 12.J.62)

O Mother land ! if need be, we thy sons are ready to sacrifice our lives to protect your honour. May we remain united and defcat all our adversaries.

भूमे मातर्नि धेहि मा भद्रया सुप्रतिष्ठितम् ।
संविदाना दिवा कवे श्रियां मा धेहि भूत्याम् ॥
(Ath, 12.1.63)

O Mother Earth ! Keep me safe with an understanding that you will lead us to happiness. May yee who move in union with Sun be for our wealth and happiness.

माता भूमिः पुत्रो अहं पृथिव्या ।
(Ath, 12.1.12)

Country (earth) is my mother and I am her son.

नमो मात्रे पृथिव्यै नमा माते पृथिव्या ।
(Yaju 9.22)

We bow to you O Motherland.

Form of Government

(a) Monarchy

Monarchy is the commonest form of Government referred to in Vedas.

However, there are also references regarding'ganas' viz., republics sangmani sabha, parishad etc. but on the whole kingship is basically the rule of governance because there are frequent mentions of the words 'Rajas', Samrat (Emperor) 'Visvaya Bhuvanasya' 'Rajan' etc. etc. It may also be worth noting that mostly kingship goes by inheritence more especially by the rule of primogeniture but all the same at the time of coronation the opinion of the subject is obtained through their representatives provided the candidate is physically and mentally fit.

त्वाहार्षमन्तरेधि ध्रुवस्तिष्ठाविचाचलिः ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रामधि भ्रशत् ॥
(Rig 10-173-1)

The Priest says that I declare you as king since the subject wants you to be their monarch, their displeasure can, however, dethrone you.

ध्रुवं ध्रुवेण हविषाभि सोमं मृशामसि ।
अथो त इन्द्रः केवलीर्विशो वलिहृतस्करत् ।।

(Rig 10-173-6)

We thoughtfully appoint you as our king, God has ordained so. Your subject will give you Taxes.

त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पञ्च देवीः ।
वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व ततो न उग्रो वि भजा वसूनि ।।

(Ath. 3.4.2)

This republic selects you as their imperial majesty; these five bodies select you, you remain on the top of sovereign power i.e. you are the head of the state. The above mantras clearly indicate that the king used to be elected by their subjects. There is also reference that there used to be rival candidates for the post.

उत्तरस्त्वमधरे ते सपत्ना ये के च राजन् प्रतिशत्रवस्ते ।
एकवृष इन्द्रसखा जिगीवाञ्छत्रूयतामा भरा भोजनानि ।।

(Ath. 4.22.6)

O King ! Your rival and adversaries should be defeated. You are the sole lord and Almighty God is your friend. Being a conquerer bring goods and treasures of your enemies. Some indications are also there in Vedas as quoted ibid, and also as under, that the public can dathrone the king in case he became unpopular for his bad qualities and harmful activities for the state.

इहैवैधि माप च्योष्ठाः पर्वतइवाविचाचलिः ।
इन्द्रइवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारयं ।।

(Rig 10-173-2)

We have consecrated thee O Rajan ! be steady and unvacillating. May thy subject desire thee to be their King. May the kingdom never fall. May thou never be deposed, you stand firm like a mountain.

आ रभस्व जातवेदोस्मा काथीय जज्ञिषे ।

(Ath. 1-7-7)

O King, you are for increasing the wealth and knowledge of your subjects, In other words, it means that if he fails to fulfil the expectations of his people he can be deposed.

(To be continued)

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Editor : **S. C. Pathak**

Vedic Teachings

।।मन्त्र।।

ओ३म् नीचैं पद्यान्तमधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान् ।
क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम् ।। (अथर्व: 3-19-3)

OM, NICHAIH PADYANTAMADHARE BHAVANTU YE NAH SURIM MAGHAVANAM PRITANYAN/
KSHINAMI BHAHMANAMITRANUNNAYAMI SVANAHAM //
Atharva (3-19-3)

Meanings :

(Ye) Those who (Pritanyan) pick up quarrel with (Nah Surim) our learned people (Maghavanam) wealthy people, may they (Nichaih Padyantam) fall down (Adhare Bhavantu) be villainous and miserable. (Aham Svan Unnayami) I manage for upliftment of my own men (Brahmana) by means of my knowledge, austerity and physical prowess and (Amitran Kshinami) annihilate the opponents.

Commentary :

Main pillars of a nation are wealth and knowledge. It behoves the head of a nation to put down those elements whieh may raise their heads and go on their own way.

To keep the knowledge and the wealtht secure, equipment with good and effective weapons of war is essential. But mere weapons are of no avail unless these have backing of the sense of progress and high spirits of attaining victory.

It is obligatory on the part of every counterpart of a nation to keep up and help augmentation of the morale of the fighting forces.

Learned and wealthy people are protected by means of efficient military equipment and prowess.

On the strength of the military power, the head of a state declares, 'I annihilate my adversaries through the instrumentality of my physical power and with that emanating from my austerity and renunciation.'

If the citizens of a nation be not favourably disposed towards the head of a state, the number of opponents is bound to go up and the task of the annihilation thereof rendered difficult.

To avoid such an eventuality, the Head of a state affirms that he would help the upliftment of the nationals. If the Head keeps eye on his own aggrandizement and comforts and neglects those of his people they are sure to turn against him. It is, therefore, incumbent on the part af the Head of a state to keep the people contented and loyal to the state by ensuring their upliftment and safety by setting mainly good example before them by his personal exemplary career couched in wisdom, austerity and prowess.

by G. Chandra, Birmingham (UK)

Editorial

Our Nation Demands.

Our scriptures say, "if we love our motherland we should make its soil fertile strengthen its internal administration and make its frontiers safe from external aggression. No foreign country should be allowed to abuse and insult it and if any body dares to do so we should not take it lying down."

This 'Arya Varta', our home-land, has been the richest country in the world in knowledge, intelligence and worldly assests and the mankind has learnt a many arts of living from it from the times immemorial. In this country religion (Dharma) has been given the highest place of importance. The word 'Dharma' should not be equated with sect or creed. It actually means duty, integrity and justice. As such, the head of a State should be honest and conscious of his duties and resposibilities towards its people.

We, who are the descendents of the great Aryans, have been the possessor of the world's greatest culture, and had governed the whole world for thousands of years. But due to our own misdeeds and disregard of moral values we were attacked and conquered by foreigners and we remained in the bonds of slavery for over a thousand years. We were insulted and abused by them who rapaciously looted our country and made us paupers. All this happened primarily because we deviated from the path shown by the Vedas. But the times have changed. Swami Dayanand Saraswati sounded the bugle of national awakening and gave us the slogan of 'back to the Vedas' since it was the only way to regain our lost prestige.

We are now a free nation, but our misfortune is that those who are controlling the reigns of administration of the country were born and brought up in an atmosphere replete with western dogmas and traditions and they have no knowledge about our own culture and have no respect for it. India is the only country in the world where there are special laws for minorities. Still they are not satisfied and openly indulge in subversive and anti-national activities. Hindus do not retaliate and remain calm in the face of greatest provocation lest our country also becomes another Lebonan; but the minorities take it to be their weakness.

Truly, we do not want a civil war in our country ; but it is also our bounden duty to protect our culture, country and characterstics. And for this the Hindus (Aryans) will have to regenerate and recoup such moral, physical and material power that none should dare to caste his evil eyes on our motherland. Our leaders, instead of working solely for the industrial development of the country should also work for its moral re-armament. This can be achieved only when they themselves follow the path of "Dharma" in the real sense of the word.

S.C. PATHAK

The Philosophy of Yagyas

—By Ram Sharan Vashishtha

Kinds of Yagyas

In the Vedas themselves, many kinds of yagyas are mentioned. The most common and obligatory are the 5 daily yaygas. They are called Maha yagyas. Their names are (1) Brahmyagya (2) Dev Yagya. (3) Pitri yagya (4) Bali Vaishwa yagya and (5) Atithi yagya. They are also mentioned by Manu. Man is the worst spoiler of air hence it is his duty to purify it. These yagyas do this work. The duty to perform yagyas is based on the indebtedness of every man born to God who gives him human life. There are 84 lakhs of lives in the universe and it is rare to get human life. As such, he is indebted to God and it is his duty to worship God. This yagya is called Brahmayagya. In this yagya, man sings praises of God, contemplates on his qualities and on favours bestowed on him and for prayers, meditation and contemplation. It is the foremost duty to perform Sandhya in the morning and the evening (R7-78-4). If a man does not do this he is ungrateful to God. He should thank God for His charity. Then comes Devyagya; Man during his life, gets many advantages from natural forces such as sun, moon, air, water, fire earth etc. So it is his duty to pay this debt. He should perform Deva yagya and offer oblations in hawan to these gods. By doing so, he will pay that debt. Gods receive oblations thus offered and in return. give the performers the fulfilment of their desires. Vedas, therefore, direct both husband and wife to perform Dev Yagya daily (Y5·28) and (Ath. 19-55-4). Next to this comes Pitri Yagya. Man is indebted to his father, mother and his ancestors for bringing him up and educating him and making him capable to earn and passing his life comfortably. So it is his duty to pay this debt of the benefits given to him by them. This he can do by showing his gratefulness and by receiving them. If he does so, he earns the blessings of his parents which are of geat benefit to him. Of course this is only possible when they are living. A man receives many useful things and service from the animals, birds and other living beings in this universe, it it incumbent on him to feed them, to be able to pay the debts received by him from them. Hence he should part daily some food and eatables for them. This is Bali-vaishwa yagya.

Next comes Atithi yagya-or entertaining the guests who may be sanyasis, decent men or relatives. They are useful in many ways to a man; and when they come it is his

duty to receive them well. They also preach and guide useful teachings. This is called Atithi yagya.

Atharva Veda mentions many yagyas such as one night yagya, two nights, four nights, 7 nights yagya, 12 nights yagya, agnishtom, and others. After the Vedic Kal (age) Brahmanic period followed in which a net-work of yagyas was spread by the priestly class for their own benefit and a time came when oblations of animal flesh began to be offered in yaygas, though Vedas had prohibited them (Y 19-3).

In A 7-5-5- also, oblations of flesh are prohibited. At some later period, this custom began. There is mention of many Ashwa medha yagyas performed in ancient times but in them, there is no mention of oblations of horse's flesh. Rama performed this yagya and Valmiki Ramayan does not mention of killing any horse. Nor is there any mention of killing of goat in the Ajamedh yagya performed Mahayash. In the time of Lord Budha, this custom was prevailing in yagya and he strongly protested against it.

SPECIAL YAGYAS

Som Yagyas are performed with som oblations. It is considered very important. In this yagya Som is offered in oblations. Verses relating to this yagya are given in Rig Veda (10-19-8) and in Yajur Veda (19-21, 22, 23). These verses tell the substances offered in oblations.

Maha Gayatri Yagya. In this yagya, Gayatri verses are read or recited after the performance of Hawan. There is no limit to the number of the recitation of Gayatri verses with 'swaha' in the end. In this, offerings of ghee and samagri are offered. This yagya can be performed in any season.

Sharad Yagya. This is performed in the beginning of winter every year. It is continued day and night.

Brahm Parayan Yagya. In this yagya verses from all Vedas are selected and oblations offered with every verse. Swami Dayrnand performed this yagya at Udaipur. He recommended its performance annually for rains.

Yajur Veda Parayan Yagya. This yagya is performed and oblations are offered with all the verses. Yajur Veda, specially verses 1 to 29 of Chapter 18.

Agni Shatom Yagya. This yagya is performed every year in spring season and verses praising Agni are recited and oblations offered. If a man does not perform this yagya, though performing others, remains poor.

Puranmas-Yagya. In this yagya which is performed every Purnima day, verses relating to this yagya are recited and oblations offered.

Amavasya Yagya. This yagya is performed on every Amavas day. Verses relating to this yagya are recited only and oblations offered. This yagya is mentioned in Ath. 7-79, A 10-7 and 7-28-1. Purnima Yagya is mentioned in A-7-80.

Paushti Yagya. This yagya is performed on the coming of produce of harvest. This is mentioned in A 12-8-24 to 32. In this yagya, oblations of new produce are offered in Havan. Verses and meals are served to Brahmans and the whole family takes their meals together in new utensiis with ghee poured on cooked rice.

Putreshti Yagya. This yagya is performed when a husband desires a son. In this yagya, special directions are to be followed both by the husband and wife before, during and after its completion and special substance of medicinal herbs are offered in Samagri. This yagya was performed by Raja Dashrath in which all his 3 wives took part, and Sage Shavingi who was a specialist in this yagya was Brahma. This is mentioned in Valmiki Ramayan. This yagya lasted seven days. In this yagya ghee from milk of black cows was used.

Vrishti Yagya. This is performed in the beginning of rainy season to obtain rainfall when there is danger of famine. This is mentioned in R 10-98. It was performed by Raja Shantanu and Sage Devapi was the Brahma- Pt. Vir Sain, a Vedic scholar is an expert of this yagya. He has shown by performing Vrishti Yagya, its effect on rainfall and has been successful in getting it. He says that for the success of this yagya, one has to see the proper time, place and direction of wind. Raja Ashwapati also performed this yagya. Vedas also tell as to how to regulate rainfall and check harmful rains.

Chatur Mas Yagya. This yagya is performed by all sages and wearer of sacred threads, who change their sacred threads. They perform this yagya when they stay at one place during the rainy sesson. This is done on the day of Tarpani, which checked their movements afterwards.

Vajpai Yagya. This yagya is performed by rajas for the welfare of their subjects. Raja Shantanu performed this yagya in which Sage Vyas and several other sages took part. This is mentianed in Mahabharat. In this yagya 17 fire pots were used. This lasted for many days. There are other yagyas whose names are Narmedha, Ashwamedha, Ajamedha, Gomedha. These were prevalent in ancient times in India. They have been misunderstood. In these yagyas, neither men, nor horses nor cows and nor goats were killed. This version that these animals were sacrificed in yagyas was wrong, though in the later times these things did happen. In the time of Lord Buddha, cows were sacrificed and he strongly protested. These yagyas were performed for improvement of agriculture, health and race. Exhibitions were held to compete and to the growth of produce. Sh. Br. says that Ashwamedh means horse races. Rajas performed these yagyas to claim that they were Samrat (emperors) controllers of several rajas. Ram performed this yagya and no horse was killed. Ram also performed Vajpai

yagya before going to fight against Ravan in battle for his success. Raja Mahayash also performed Ashwamedha yagya and Sage Tatwa Muni was his purohit in Satyuga.

Yagyas were performed before starting of construction of houses and buildings and on completion. These yayas are mentioned in "Sanskar Vidhi" by Swami Dayanand and their procedure is also given. Yagyas were also performed when a new business was started and also on going to a distant journey. A yagya was also performed when a child wore sacred thread and entered a Gurukul for getting education and came back to his parents.

The customs of sacrificing animals prevailing in later times was known to Western Indologists like Max Muller, Dr. Griffith and Wilson and they wrongly translated some Vedic verses of Rig Veda-162 and R 10-190 and some others to show that animals like horses, cows and goats were sacrificed in yagyas. But in the Vedas there are clear verses prohibiting oblations of flesh of horses which we have already quoted above. Vedas call Yagyas as Adhwara, meaning, no animal oblations ; and cow was held sacred and unkillable in the Vedic verses.

Another important yagya is the *Rajsuyyagya*. This is performed on the coronation of a king. In this yagya after hawan state priest used to annoint the King and sprinkle Ganges water on him, praying for his long rule, then he was ascended on the throne. There are numerous instances of such yagyas in ancient times. We have given some already. There are several verses in Yajur Veda (9-22 to 40) and in Atharva Veda (1-9, 10 and 3-4 and some others) related to this yagya. Mahabharat mentions in details the Rajsuy yagya of Raja Yudhishthir at Indraprastha.

Many other kinds of yagyas had become prevalent in the time of Brahman granthas and a net work of yagyas had spread, but the Vedic science of performing yagyas had been forgotten and the only shape was a ritual offering oblations to gods. In Brahman granths, application of Vedic verses is told in case of these various yagyas and they also tell way of performing them. These matters are also mentioned in Mimansa shastra and in sutra books. They also tell detail about construction of altars. Swami Dayanand has quoted this in his book Sanskar Vidhi for convenience.

In Gita (4-28), Yagya has been given a wider sense. It says that giving of proper charity is yagya, when given in the service of others. Austere life is also yagya, performing of yoga is also yagya, study of vedas is also yagya, acting on vows taken for the eradication of evil habits in man is also a yagya and worshipping God is also a yagya. It also says (4-232) that spiritual yagya is superior to material yagya.

Vedic Aryans expected that performance of yagyas bring wealth, health, prosperity, longevity and progeny, and in the end lead to Swarga.

★

Yog Darshan (Patanjali's Yoga Sutras)

Elucidation by Dr. T.R. Khanna, U.S.A.

(continued from the previous issue)

द्रष्टृ दृश्ययोः संयोगः हेयहेतुः ।

SUTRA 17

When the seer and the seen have merged with the Supreme State, the cause of pleasure and pain is removed.

Commentary:

When one is in deep meditation, the seer and the seen have merged, and pure Awarness is manifested on all planes.

प्रकाशक्रिया स्थिति शीलं भूतेन्द्रियात्मकं भोगाय वगार्थं दृश्यम् ।

SUTRA 18

The universe, having evolved from three states : Sattvic, Rajasic, and Tamasic, (Protonic, Electronic, and Neutronic), influences the instruments of knowledge, which are the mind, senses, elemental properties, and objects perceived. The universe exists for the experiencer for the sole purpose of liberation.

Commentary :

The purpose of Nature or Prakriti is to allow the individual to experience Truth, and to obtain release from unreality or illusion. In the state of illumination, intertia and nervous activity may be overcome by objectifying the human experience.

विशेषाऽविशेष लिंगमात्रालिंगानि गुण पर्वाणि ।

SUTRA 19

The qualities of matter, or Gunas, may be divided into four categories : the specific ones, the unspecific ones, the indicated, and the signless or Primordial Nature.

Commentary:

To attain liberation, one has to go beyond the three Gunas. Gunas may be subdivided as follows :

1. The specific, which can be divided into sixteen parts, deal primarily with our reaction to the tangible, objective world. They are fire, water, earth, air, ether, the five sensory organs, the five motor organs, and the mind. The sensory organs are sight, smell, taste, touch, and hearing. The motor organs are hands, feet, excretory organs, reproductive organs, and voice. The sixteen means of perception demostrate man's active reality.

2. The unspecific are six in number. They are known as the five Tanmatras and ego. The five Tanmatras are ether, gas light, liquid and solid.

3. The indicated is Buddhi, individual or Cosmic Intelligence. All manifestations are filtered through the intellect.

4. The signless or Primordial Nature is the manifestation of Godhead consciousness. The mind is illumined by Cosmic Intelligence.

दृष्टादृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ।

SUTRA 20

Soul is Pure Awareness. When it comes in contaet with the body, mind and senses, it is in a state of bondage.

तदर्थ एवं च दृस्यस्थाऽऽत्मा ।

SUTRA 21

All development is experienced due to the Pure Awareness af the soul.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारेणत्वात् ।

SUTRA 22

In the state of Enlightenment, the objective universe ceases to exist. It exists only for those who are in the bondage of cause and effect.

स्वस्वामिशक्त्योः स्वरूपोपलब्धि हेतुः संयोगः ।

SUTRA 23

The soul is identified with the body due to its association with it.

Commentary :

The contact of soul brings realization that it has body, and to the body, that it has a conscious soul,

तस्य हेतुरविद्या ।

SUTRA 24

The false identification (of the soul with the body) is caused by unreal perception or ignorance.

तद्भावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ।

SUTRA 25

The bondage ceases, and the Self becomes liberated, when the unreal cognition is destroyed and false identification is removed.

विवेकख्यातिरविप्लवा हानोपायः ।

SUTRA 26

By direct perception and unwavering power of discernment, suffering can be ended.

Commentary :

The knowledge of Purusa (Eternal Existence) gives us insights into the temporary existence of material objects. We can simplify our lives through meditative awareness.

तस्य सप्तधा प्रान्तभूमि प्रज्ञाः ।

SURTA 27

The insight into pure knowledge is attained through seven stages of development in Yogi's life.

Commentary :

1. Awareness of suffering may lead the practitioner to remove pain.
2. The causes of pain are removed. As [the mind turns inward toward the knowledge of the Atman (Pure Self), attachements and hate lose their potencies.
3. The stage of Nirvana (liberation and Bliss State) is attained through practice of discernment by intuitive wisdom and meditation. One establishes one's self in the state of eternal happiness.
4. At this stage, the means of perception have been clarified and understood.
5. By use of the mind, one understands that the mind has no power to help the soul, and that the soul has freed itself from "mind-games."
6. In this stage, the mind, having surrendered to the Cosmic Forces. has freed itself from cause and effect.
7. In this state, the Self becomes one with PURUSA, the Absolute, which is beyond Cosmic Forces, and stays in the transcendental state. This blissful state can only be experiensed, and it cannot be described, □ (To be continued)

WORDS OF WISDOM

—By S.C. PATHAK

How to find a true spiritual leader ?

Our scriptures suggest that to get over problems which confront us, we should seek the guidance of learned men. But the problem arises as to how we should identify such persons of knowledge and experience who can give us proper guidance at the time of need ? Such religious elders or 'Acharyas' as they are widely termed, will always be humble and will never be anxious to show themselves as men of distinction. They do not have any superiority complex. With our limited sense of perception and poor analytical mind, we may not be able to distinguish between the genuines and pseudo-torch bearers. Again the scriptures help us in this task. Firstly, we can spot such men of rare powers through their piety, purity, humility and integrity. Their food habits will be simple. They will not be lured by the monetary offerings that we may make. They would accept only what is required to meet their minimum requirements. Any one among them displaying an anxiety to grab wealth or acquire property can be considered unworthy to lead us. He can never be a true leader. The index of men of virtue is that their thoughts, words and deeds will all be alike, unlike some hypocrites who may only give sweet words but act quite contrary. Saintly persons may not be well educated, in terms of digesting texts, but will be worldly wise and will be nearer God. They will be in a position to indicate the pitfalls so that we can avoid them,

Human beings are bound to commit faults. "To err is human" as they say. But we can derive some comfort from approaching sages and godly men. They will compel us to desist from repeating our misdeeds and committing same mistakes one after the other. Among the major sins we are prone to commit are those arising out of lust, anger, ego. malice, greed and miserliness. The worst among them is lust. It does not imply only carnal pleasures but also the desire to possess wordly materials which others enjoy. It is the tendency to grab which may result in a man's rise or fall, or achieving fame or suffering ignominy.

(An adaptation from religious discources)

□

BOOK REVIEW

1, Name of the book : Simple Yoga and Therapy (312 Pages).

2. Name of the author : YOGESHWAR
Director, Yoga Centre
Madras-600-004,

3. Name of Publisher : YOGA CENTER
15, Muthuram Mudali Street
Mandavelli, Madras-600004.

4. Price : Rs. 45.00 per copy.

The age old adage "शरीर माद्यं खलु धर्म साधनम्" says that a man can perform his duties (धर्म) only through the medium of his physical body. He should, therefore, be physically and mantally fit if he wants to execute his duties efficiently and effectively. Realising the importancc of good health, our saints and seers had evolved a highly scientific method of 'Yoga-Asanas', a part of Ashtang-Yoga, to maintain it in perfect form.

Under the present conditions of stress and strain, in which people are living today in all the so-called civilized countries of the world, the importance of 'yoga' is being realised more than ever before. Consequently, scores of books on this subject have been written by its numerous exponents in their own way, although the fundamental principles, naturally, remain the same. Though the present book is none different form others in this respeet, yet it is somewhat variant in its style of presentation which is more appealing and easy to grasp. The theory and practice of every 'asana' is explained step by step on a science laboratory experiment pattern which a beginner can follow without external assistance.

Another significant aspect of the usefulness of the book is its chapter dwelling on the therapeutic value of some 'asanas' to cure quite a few chronic ailments which most of the people suffer in the developed and developing countries of the world to-day.

The book will be useful for those who are interested in improving and maintaining their health through the yogic-system, both in India and abroad. Its printing and get-up also is simply beautiful.

— **S.C. PATHAK**

A Guide to Truth

By—SHRI DHANWANTAR SINGH

CHAPTER—VII

MAKING, MAINTENANCE AND DESTRUCTION OF THE WORLD

God is the maker, maintainer and destroyer of this world. This world prior to its making was in dark and the God was present before it who has made this world right from this earth to the sun. Let us adore that well wisher God with full devotion.

Nature, soul and God are eternal. From nature God makes the world to avail reward of good and bad deeds done by the souls. The concept of Naveen-Vedantees that it is all God in the world and nothing else, is not correct. Had it all been God then every thing should possess qualities af God, but it is not so.

The object of making the world is to enable the souls to avail the reward of their good and bad deeds of their previous lives. Only making of world can expose qualities of God such as doing justice, maintenance of the world and mercifulness etc. Just as seeing is the natural quality of the eye, similarly natural quality of God is to make the world.

If may also be said that God being all-powerful, can do what he likes. But it cannot be so. God cannot act against his law, such as he cannot do any sin, he cannot die, nor he can take birth i.e. he cannot incarnate. God is formless. The meaning of God being all-powerful is only this much that God can accomplish all his jobs without anybody's help. God gives rewards to the souls, in strict accordance with the deeds done by them. If one does good work, He gives him good life any if one does bad works then He gives him bad life.

First of all, God made this world in Tibet. At that time there was only one community of man. Later on the good and noble people were called Aryas and the people like thieves. dacoits. vicious, were called the Dasyus. Depending upon their personal qualities there were brahmins, kshatries, vaishyas and shudras among the Aryas. When there were disputes between Aryas and Dasyus and many riots took place, then

Aryas came in this good part of the earth (Bharat) and settled here; and due to this reason, this country was named as "Aryavarta". Nobody lived here earlier, nor it had any name. English History is quite wrong in the assumption that Aryas came from Persia. The word "Arya" is based on good qualities and not on race. Aryas are the real subjects of this country. However, it is possible, some people might have gone to persia after the war of "Mahabharat" as king of Iran called himself from Aryan-race. It has not been written in any of the scriptures of Aryavart that Aryas came from Iran. It is all fraud of foreigners.

Unluckily, due to carelessness, idleness and internal fights of Aryas, instead of ruling a foreign country, they had to remain as foreign slaves for about one thousand years ; and even now conspiracies are going on to destroy all what so-ever is left. Freedom is after all a freedom. How-so-ever trouble-some it be, freedom is still better than foreign rule ; for, when bad time comes, then whether free or slave both have to suffer. So it is not proper to praise foreign rule due to some trouble in freedom. Foreigner is after all a foreigner. May he not be partial to any community, treat all alike and be kind to the public by doing justice like parents even then foreigner's rule, is not satisfactory. But it is very difficult to escape from disputes of different languages, teachings and customs. Unless such obstacles are removed. the purpose of freedom cannot be achieved. So it is quite necessary that we must act on the teachings of our scriptures and reject the cunning ideas of the foreigners.

Whole of this world is supported by the power of God. Those believing it to be supported on the horns of an ox, are quite wrong. Well, if they say so because of ox being used for ploughing the fields to grow grain for the life of human beings, then they are right to some extent.

□

हर हरकत की मूल में, कारण सच्चा देख ।
बिन कारण संसार में, पत्ता हिले न एक ।।

VEDIC POLITY [II]

By INDER DEV KHOSLA

Arya Vanprasth Ashram, Jwalapur

(Continued from previous issue)

(b) Democracy

Alongwith monarchy, the election of councils, committees and parliaments are also indicated at various places in Vedas. Appointment of advisory councils and Samitis are an essential part of governance because howsoever efficient, able and powerful the King may be it is indispensable that he should have a council of ministers who should lay policies and be proficient in the subject they are put incharge.

The members of the council etc. are also elected representatives of the public.

इह त्या पुरुभूतमा देवा नमोभिरश्विना ।
अर्वाचीना स्ववसे करामहे गन्तारा दाशुषो गृहम् ॥

(Rig 8-22-3)

People should elect king and members of his council, who are bold, learned, wise, truthful and justice loving. Such persons should not be selfish but should work for the benefit of their subjects.

युवो रथस्य परि चक्रमीयत ईर्मान्यद्वामिषण्यति ।
अस्मां अच्छा सुमतिर्वा शुभस्पती आ धेनुरिव धावतु ॥

(Rig 8-22-4)

Subjects should elect king and members of his councils who are good statesmen and should thus authorise them.

Types of Governing Councils

त्रिणि राजाना विदथे पुरुणि परिविश्वानी भूषथः सदांसि ।
अपश्यमत्र मनसाजगन्वान् व्रते गन्धर्वां अविवायुकेशान् ।।

(Rig 3.86.6)

The king and people should join to form three councils relating to the officers of education, religion, and administration for their welfare, for advancement of knowledge and protection of the interests of Government and the country, which adore the civilization of the people with science, independance, religion, morality, wealth and health.

ते समितिः कल्पताकिह ।

(Ath 6.88.3)

Let the members of parliament be faithful to you and be steadfast.

संदानं वो बृहस्पतिः संदानं सविता करत् ।
संदानं मित्रो अर्यमा संदानं भगो अश्विना ।।

(Ath 6.103.1)

The mantra gives indication of the other five persons incharge of their five departments for the help of the king. Let 'Brihaspati' the learned statesman bind you fast, O enemies ! Let, 'Savitar' the incharge of production fasten you, let 'Mitra', the allied king and 'Aryaman', the incharge of justice bind you, let Bhaga, the powerful commanding officer and 'Asvinau' the ruler and prime minister bind you.

इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा ।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः ।।

(Ath 6.87.3)

Let the Priest teach the king his duties and let that man having masterly knowledge of Vedic lore advise him (king) in routine life.

Checks on the power of the King

तं सभा च समितिश्च सेना च सुरा चा चानुव्यचलन् ।

Ath 15.9.2)

सभ्य सभा मे पाहि ये च सभ्याः सभासदः ।।

(Ath 19.55.6)

The three councils' constitution, including that of the general policy of Government relating to war, peace and control of army, watch over the prosperity and

welfare of the country. Regarding king and the courtiers, the king should be required to act as the chief leader in accordance with laws of the constitution. In other words, it means that no one should have absolute power since absolute power corrupts everybody. These councils should be subordinate to the king and the king and councils are subordinate to the public.

In Rigveda 10-12-5-3 and Atharvveda 4-30-2, there are repeated references to Raj Sangmni (राज्यसंगमनी) which means the king's councils. These hymns and others noted below indicate that the king is required to take part in the deliberations of these councils and the unanimous decisions taken therein are implemented.

सविदा चिदहानां तावश्विना वन्दमान उपव्रवेता ऊ नमोमिरीमहे ।

(Rig 8.22.13)

Public should from time to time acquaint the king about the defects or lacuna in his administration so that he may look to them and remove them. Another hymn says that king should thank the public for their advice.

National Flag

एता देवसेनाः सूर्यकेतवः चेतसः अभित्रान् नो जयन्तु स्वाहा ।

(Rig. 5.21.12)

May these ace minded wonderous armies, holding the flag bearing the mark of the Sun, subjugate our enemies, whatever is said herein is correct.

ईशां वो वेद राज्यं त्रिषन्धे अरणैः केतुभिः ये अन्तरिक्षे ये दिवि पृथिव्यां ये च मानवाः ॥

(Ath 11.10.2)

O Commanding chief ! You are the holder of that lethal weapon which has three edges, three effects and effective against enemies on earth, atmosphere and heaven. I, the Priest know the paramouncy of kingdom together with your red flags.

O Trisandhi ! The people who are on Earth, who are in air or who are in heavenly region, or those who have bad repute accept your will.

Duties and qualities of the King

राज्ञो वा कारणं कालः राजा कातस्य कारणम् ।

इति ते सशमो माज्भूद्राजा कालस्य कारणम् ॥

(Mahabharata)

Note :—This mantra shows the kind of armoury to be kept and that army can be deployed for controlling bad character civilians also.

Once Raja Yudhishtira asked his chief minister Vidura whether it is the king who can bring prosperity and happiness in his kingdom or the time automatically brings such things. Vidura emphatically asserted that it is the king who brings good times in the kingdom. This clearly shows that much depends upon the ability, statesmanship & method of working of the king.

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यंसते ।
इन्द्र नृम्णं हि ते शवो हनो वृत्रं जया असो अर्चन्न स्वराज्यम् ॥

(Rig 1.80.3)

Oh Indra (King) ! like the Sun that shatters the cloud by his rays and controls the waters, do thou put down thy enemies and making thy rule acceptable and respected, advance wealth, acquire full power and becoming bold and valient in body and spirit, be always victorious. After that, there will be no defeat for thee.

Officers of the State & their duties

We have referred above all about the king, his councils etc. who lay down the policy but to carry out the work of administration officers are also required to be appointed for the various departments viz., Army, Judiciary, Revenue Collection, Education, Agriculture, Internal Security, Commerce, Foreign Affairs, etc. etc. The selection and appointment of these officers is to be done very carefully after considering all the pros and cons. In this brief article, it is not possible to deal with all of them in detail. Here we shall deal with only Army and Judiciary because about them there is some misunderstanding due to wrong interpretation of Vedic contexts. But before doing so, we briefly give indication about the general duties of those in command of the various departments.

Army

अवतत्य धनुष्ट्वँ सहस्राक्ष शतेषुधे ।
निशीर्य्य शल्यानां मुखा शिवो नः सुमना भव ॥

(Yaju 16.13)

The king and his ministers etc. should be expert in statesmanship. They should timely acquire and store all weapons ready for war for victory over the enemy. They, however, must keep their subjects safe and happy.

नमोऽअस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।
अथो येऽअस्य सत्वानोऽहं तेभ्योऽकरं नमः ॥

(Yaju 16.8)

Army commanders and other officers should see that all the eatables are adequately procured and distributed to all the employees including army-men and their needs and properties properly looked after.

Here and there references do exist in Vedas about (युद्ध) war and army and this fact tends doubt that Vedas teach fighting which is not a fact. This reference to war, army is really necessary to protect the interests of a particular kingdom and to fight to acquire the rights of anyone else. Self protection from internal and external enemies is very essential and for those very objects a strong army is needed.

न स जीयते मरुतो न हन्यते न स्त्रेधति न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोतय ऋषि वा यं राजानं वा सुषूदथ ॥
(Rig 5.54.7)

यूयं धत्थ राजानं श्रुष्टिमन्तम् ।
(Rig 5.54.14)

O You warriers ! the king whom you advise cannot be won by anybody, he cannot be killed, neither he can be reduced in any way, nor any loss can be caused to him. Nobody can snatch his wealth.

O warriers ! do keep happy your king.

It is thus clear that army is simply kept to protect the king and his kingdom and not to attack others.

नमस्ते रुद्र मन्यवऽउतो तऽइषवे नमः बाहुभ्यामुत ते नमः ॥
(Yaju 16.1)

Whoever wants to rule should possess strong controlling hands. He must be well versed in warfare and should store all possible weapons and should be perfectly trained in the use of these weapons. Under the heading national flag, ibid, the types of weaponry has already been dealt with.

That weaponry is to meet the needs of war in all the three regions i.e., land, air and sea.

As already stated in foregoing paras, army is simply kept by the king to ward off the attacks by the enemies and not to overpower or plunder the kingdom of others. To fortify this fact, we quote below a hymn wherein Veda instructs that all out attempts should be made to avoid war by changing the inimical mind of the enemy.

अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम् ।
वि महच्छर्म यच्छ वरीयो यावया वधम् ॥
(Ath 1,21.4)

O Indra (Ruler) ! extirpate from the mind of the enemy his designs to engage in war with you. Try to avoid blood-shed. Drive away the deadly weapons from us; bless us with happiness and keep away the dreadful idea of slaughtering.

Judiciary

In Vedas, Judge or the law minister is called by the designation Soma (सोम). He helps the king in administering justice to his subjects. In case the minister in charge of legal affairs has enough time he decides important cases himself else with the increase of litigation due to increase in population, he directs his subordinate judges in different places to decide cases according to law (धर्म). Vedas nowhere make any distinction in the administration of justice, on the basis of sex, religion, status or caste. All are equal before law.

त्वां जना ममसत्येष्विन्द्र संतस्थाना वि ह्वयन्ते समीके ।
(Rig 10.42.4(

O Mighty ruler, the litigants invoke you in their fray wherein both the parties claim to be right and are for your favour but you should decide in favour of truth.

It is only in later lines, on the basis of law laid by Manu that some such distinctions came into being.

There are so many references in Veda wherein the qualities, duties and obligations of the judge (सोम) are laid down. Some of the qualities are noted below :—

(a) (कवि) (poet) meaning farsighted one. (Rig 9.7.4)
(b) (मनीषी) (Deep thinker) (Rig 9.46.5)
(c) (नृचक्षा) (wide awake) (Rig 9.8.7)

Whatever the matter comes up before him he should screen out the truth after considering all the pros and cons.

(d) (गातुविद) (who knows the law (धर्म) well (Rig 9.46.5)
(e) (अमित्रहा) (one who punishes the person who gives troubles to the general public. (Rig 9.11,7)
(f) (सत्यकर्मा) (one who upholds truth.) (Rig 9.13.4)

The main theme or the underlying idea of the kingship and the administration through him, his councils, the parliament, ministers and other officers, is to give protection to the public (subject) and provide comfort and peace in the kingdom. The word "Soma" for king itself indicates that administrator, whosoever he may be, is the embodiment of harmony, peace, goodwill and justice. In return for the services of the king as per Vedas his subject is required to pay him due reverence.

स्तोमंत इन्द्र विमदा अजीजनन्नपूर्व्यं पुरुतमं सुदानवे ?
(Rig 10.23.6) (Concluded)

A WARNING AND CHALLENGE TO NATIONAL INTEGRITY

By Dr. Fateh Singh M.A. Ph.D., D. Lit.

AN English National Daily, the Times of India (July 9) recently carried an article entitled 'Religious World of Harijans', by Ms. Meenakshi Jain. It was hailed by M. L. Jaiswar "as the silent saga of the aspiration of the Dalits" (T. O. I. 27-7-87). The two writers deserve our thanks for revealing yet another movement, threatening the solidarity of our nation and representing the backlash of the British policy of 'divide and rule'.

The policy has been so cleverly injected into our brains that even the greatest patriot would sometimes fail to discern it. I remember how I argued with late K. M. Munshi in vain against the use of the word 'adivasi' (original inhabitant) in the Indian constitution. Considered by him to be most innocuous, the term is now being freely used to isolate the scheduled tribes and scheduled classes from the main stream of the nation. There is, therefore, no wonder that even Jaiswar, committed to 'a constructive thinking in national interest refers to Harijans as 'original Hindus' and distinguishes them from Aryans whom he calls emigrant Hindus or invaders.

This is indeed the negative approach to the problem. It is based upon the misconception of Indian history, introduced by imperialists like John Marshall, Father Heras and Bishop Coldwell who regarded 'Arya' as a racial term. It was Max Muller who spoke of 'the Aryan race' for the first time. He later corrected himself to say that by "Aryan Race" he meant 'the people speaking certain languages'. The mischief was already done, by that time. Hitlerism was the product of this misconception, in Europe. In India, it was used not only to drive a wedge between the North and South but also to isolate different tribes from the national mainstream, demanding Nagaland, Mizoram, Meghalaya, Jharakhanda and the like.

What will happen to Indian nation, if the misconception leading to this suicidal tendency is allowed to continue ?

To the Intellectuals

I, therefore, particularly appeal to the 'cadre of intellectuals' who are, according to Jaiswar "fully awake to establish link with their past" to think for themselves if 'Arya' is really a racial term. The word occurs, for the first time, in the Vedas which are universally accepted as the oldest books in the library of mankind. The Rigveda clearly tells us how people become Arya. "They make human soul Arya by their ommissions and commissions" says one Vedic mantra (R. V. 8-16-6). 'Gods make him Arya by means of his past and future achievements', remarks another hymn (R. V. 10-48-3). Following the lead of the Vedas, it is later on said "By doing one's duty and avoiding non-duty alone, one becomes Arya". Therefore, the Mahabharat proclaims that it is by character that one becomes Arya and not by wealth, birth or learning."

The Veda is indeed the voice of 'weal and welfare' meant for the psychic and physical efficiency, respectively connoted by 'Arya' and 'Shudra' words (Y. V. 26-2 ; A. V. 4-20-8). Nowhere in the Vedas, do these words refer to any race or caste. The twin aspects of human personality are common to all people, irrespective of their sex, colour, region, religion or language. It is this analysis of human peronality that led to the Indianism which gave us the multi racial, multilingual and multireligious society, based upon the Rigvedic concept of 'universal man'. Therefore, the Atharvaveda speaks of the Motherland who nourishes the people following different faiths and speaking many languages (A. V. 12-1-45).

This Indianism is the miracle, unheard of anywhere else. It is the achievement of which the whole mankind should be proud. It is the only hope for the humanity, torn asunder by racial, religious, linguistic and regional differences. This noble Indianism has to be unearthed and propagated for the sake of universal coexistence, at any cost.

The Challenge

To revive this Indianism is indeed a formidable task. In the past, it faced so many challenge, external as well as internal. It stood like a rock of granite against heavy odds and survived. But to-day we find ourselves too weak to face any challenge. Much of the weakness is due to our mental slavery. In spite of our political freedom, we continue to be blind to the most sublime heritage, because we are habituated to see our culture with the eyes of aliens. We think and dream as the imperialists want us to do.

Here are a few examples to illustrate this point. The Jain texts like Kalpsutra address Bhagwan Mahavir as 'Arya' and the great saints like Jinmanisagar Suri hold that the five parmesthis of namaskar mantra are concentrated in Vedic OM. There are, however, modern scholars who seem to regard Jains as non-Aryans. Similarly, Buddha while summarising his teachings into four 'Arya Truths', unmistakably refers to the several

Vedic terms like Brahma, Nirvana, Ahimsa and Satyam. Both Mahavir and Buddha tried only to reform the Indian society that had degenerated due to misinterpretation of Vedic terms like Yajna, Varna and Ashrama.

What Mahavir and Buddha did was only the 'effort of rejuvination based upon Purana' which according to Yaska, is the vidya that gives new shape to the 'old'. Unfortunately, in course of time, this vidya also deteriorated to the extent that the 'Purana' became the synonym of conservatism. Shankara Charya, Nanak, Dadu, Dayanand, Mahatma Gandhi and Baba Saheb Ambedakar have also tried to revive that tradition in their own way.

However, none of them deviated from the traditional Indianism that owes its origin to the Vedas, containing what French Savant, Rene Guenon calls 'the uniform and universal tradition of mankind'. This is the metaphysical tradition which lays emphasis on human personality as a whole. In brief, it advocates the quest into the higher self of man and utilise the results of that quest into the development of the lower one as an instrument of best human behaviour. Our higher self constitutes 'the heaven' within man. It represents the communion of human soul with the supreme spirit, the absolute Truth. Ignorance of the same amounts to the fall from heaven. Every religion and 'ism' is, knowingly or unknowingly an attempt to raise the fallen soul to the lost paradise. Here lies the seed of Indianism.

The Task

Therefore, the task before us is to work for the restoration of that Indianism. Let us forget the imperialist policy of 'divide and rule' for which we are still working. Let us leave the negative approach that seeks to divide and weaken the nation. Let there be a nation-wide movement to find out how every group can contribute for promotion of traditional Indianism, and how to shake off the mental slavery hostile to our integral humanism which, while aiming at universal coexistence is based upon mutual understanding, mutual respect and emotional integration. This is the only way to restore human dignity, universal brotherhood and spiritual awakening that really matters. Let there be a country-wide debate in which every group, religious, linguistic, economic or political, may place before the nation what exactly it offers to bring about a progressive Indianism that strengthens our nation and, in no way, weakens it.

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अगर शरीर तन्दुरुस्त है, तो चांद पर चढ़ेगा तू।
अगर शरीर में कोई रोग है, तो खाट पर पड़ेगा तू।।

FROM LALAJI TO SWAMIJI

By KRANTI KUMAR KORATKAR

Was it a long jump from Lalaji to Swamiji ? A tortoise withdraws its limbs into its shell in times of danger. A house-holder does so while entering into the third phase of life-Vanaprastha. He attempts complete withdrawal from all worldly activity. And where he attains a stage, where he feels he has really withdrawn from all worldly activity and is able to grow introvert and concentrate on God, he enters the fourth and the last phase of life, that of Sanyasa.

Vanaprastha and Sanyasa are the last two phases of life, coming after the first two phases-that of Brahmacharya and Grahastha. In Brahmacharya, the first phase of life, we work under a Guru-a teacher to equip ourselves with all the pre-requisites required to make our future life a smooth sailing. And as a Grihastha-a house-holder, we contribute our mite to keep human life going.

And this is what Shri Ramgopalji Shalwale popularly known as Lalaji, has been doing ,marching from one phase of life to the other, He has now finally relinquished the world and donned the robes of a recluse on 22.6.86.

Was it a long jump for Lalaji ?

I do not think so. Even as a house-holder, he has been found making attempts to withdraw himself from all the allurements of life. And today we see Shri Lalaji as a 'Sanyasi', bearing the name Swami Anand Bodh Saraswati.

So, for Lalaji it was not a long jump. It was only a physical transformation from a normal life to the ascetic way of living.

Is the transformation camplete ? One may be pleased to put such an awkward question.

We do not want to venture to give a reply to it.

But, of course, when we cast a look at him however small he may appear to be in size, his jaw-bones, his broad fore-head and his athletic body-frame, all suggest that appearances are deceptive in the case of Shri Lalaji.

I have been very closely connected with Shri Lalaji for over a decade now. His recent tour in the south, particularly his stay at Hyderabad for a few days, speak of the fact that I had enough oppurtunities to know about him very intimately. As a close friend of my family, I have been seeing him right from a very early age. This too has provided me with opportunities to know him from a close range.

My reading about him, therefore, should not be incorrect. May be, it may not be complete. But that he has been able to completely cut himself away from his family—its cares, its worries, the flowers and the thorns that such a life has in plenty, I say is true. I have learnt that he does not visit even that part of Delhi, where his family lives. He has not seen his ailing partner-in-life Smt. Satyawatiji from the day he once for all renounced family life.

But, as a human being, dear reader, do not you feel that we can never forget the contribution of house-wife in making our life sublime. Still, surprisingly enough, this feeling has had no effect on Shri Lalaji.

I am reminded in this context of an episode from the life of the great Swami Rama Tirtha. It appears, one day his wife along with his two children came to see him. His assistant had instructions that none should be presented before him. The wailings of the mother and children and their anxiety to see him moved the assistant very much. This made him audacious. He went in and informed Swamiji about his wife and children and their desire to meet him. Swamiji refused. 'This is most unchariatble" thought the assistant. He threatened that in case Swamiji refuses to meet them he would also leave him for ever. I do not say that the threat of his assistant had any effect on him. But Swamiji felt he had no alternative except meeting them. Swami Rama Tirtha met his wife and children.

Once Swami Anand Bodhji was also faced with such a situation. He visited a place, where Smt. Satyavatiji was also present by chance. The inmates of the house tried their best to arrange a meeting between the two. Due to Swamiji's intransigence, the meeting did not materialise. Swamiji left the place abruptly and returned to the Sabha. Sabha, it mean the Sarvadeshik Arya Pratinidhi Sabha, New Delhi. Swamiji lives in a small room on the top of the third floor of the building. The room is not well-furnished. But it is airy. Very often Sawamiji takes his intimate friends on the top of it, particularly after dusk and shows them the vast sky spread over-head, with its glittering stars, and the fast moving life down below.

Why he does so. I cannot say.

But one of his friends tells me—

Behind this innocent act of Swamiji, there seems to be a purpose. And the said purpose can only be a suggestion calling friends to keep away from the fuss and bustle or life below and soar high in the skies for a life at once serene and sublime.

The size of a person and his appearance does not constitute two criteria to evaluate his worth. His normal activities and the fortitude he shows in times of stress and strain give a clear picture of the worth of an individual.

Swamiji gets up early in the morning and after a body wash one can see him sitting in communion with the Lord. With the outbreak of dawn, even as the first rays of the sun try to peep in, visitors start stepping in to meet him. "Each one has a story to relate and for each problem, Swamiji has a solution." That is perhaps the belief the callers on him entertain about him.

Swamiji gets a little impatient as the number of such callers swells. An onlooker might at first gets the impression that his behaviour with the visitors is a little bit rough, because Swamiji opens his dialogue with the representationists with a stern rebuff. But finally he cools down saying—

"You do not come to me in time and expect that I can perform miracles. This is bad. However I will look into your case. Come tomorrow."

And when the next day the said person comes, he never hesitates even to meet a person in the lowest rank of governmental hierarchy, if that serves the purpose. But in case that meeting fails to evoke any proper response, he does not hesitate even to meet the Prime Minister of India, and get things done. This goes on till it is dusk.

Swamiji then settles down to think of important things that relate to the spread of the ideals of the Sabha and also the welfare of the country and the people who live in it. He is then surrounded by the choicest few among his friends. Discussions might go on till late in the night according to the gravity of the proplems under discussion.

□

ARYA SAMAJ : ITS IMPACT ON MANKIND

The last one hundred and seventy years have witnessed a Renaissance in the world, which is in no way less important than the Industrial Revolution or the French Revolution which brought a new era in the world. In one sense the Industrial Revolution made great strides and brought prosperity for some races, while the majority of nations suffered at the cost of this and brought downfall or deterioration of the rest of mankind. It rather created a vast gap in the standards of life between the races and the communities, divided among the exploited and exploiters, forwards and downwards, and among the haves and have-nots. During this period religion and the various denominations played a subsidiary role for those who were well armed with the material resources but lacking the moral values. With industrialisation, the west moved forward with bayonet, Bible, wine and women, treachery.

Inspite of that, there was no moral re-armament in the religious field and in the human society, and like the Warlords, the Religious Lords were actively playing their nefarious game. So everything was topsy turvy and doomed to perish. The human mind was made fully captive of these elements. The commands of religious heads, prophets, and so-called beloved sons of God or His incarnations, and their sayings and books were the last word to their followers. The religious animosities created crusades and holy wars which resulted in the large scale annhiliation. It further boosted the extermination of mankind and created a fierce rivalry among the French, British, Protuguese and Dutch people. The United States of America, Australia and large tracts of African continent became the pawns mostly of the marauders, religious bigots and a few adventurers, though they were also motivated by the greed of wealth.

Arya Samaj : The Thrasher of Chaos

In fact, the Reform Movement in India had started in the fifteenth and sixteenth century. Kabir, Dadoo, Nanak, Meera, Tukaram and prior to that Thiru Valluvar made Hurculean efforts: but still they, however, could not transform the society on a stronger base. Neither the giant philosophers like Adi-Shankaracharya, Ramanuj and Nimbarka, nor the Bhakti Cult of Narasee Mehta, Chaitanya and Tulsidas eould make any apparent change in restructuring of the Hindu society. The advent of Christianity and Islam had made thorough in-roads on the social and national scene,

The nineteenth centrury with the British rule in India, the country witnessed emergence of some powerful organisations. Out of them, the one unique personality-Pandit Ishwar Chandra Vidyasagar was a great illuminant.

Of course, the Brahmo Samaj of Raja Ram Mohan Roy attracted a large number of Bengali intellectuals, but it soon branched out into new Brahmo Samaj and Adi Brahmo Samaj, and with this the movement took a closed turn. Undoubtedly, in several matters it became a carbon copy of Christianity and a group of loyal British subjects. Among the followers of Ramkrishna Mission, Swami Vivekananda spread the message of Vedantism in the West, and exhorted the youth to come out of the slumber. But it all remained very short-lived, inspite of the fact that various welfare and educational schemes were undertaken by his pupils in the later years, and are still going on.

The First Arya Samaj

The first Arya Samaj was founded in 1875 in the city of Bombay with a view to propagate the universal message and teachings of the Vedas and to imbibe the Vedic spirit among the men and women without any distinction or discrimination of race, colour, religion or denomination or any political or economic division. This was such a glorious chapter which had been under the cover of darkness during the past five thousand years of the world's history. The Arya Samaj opened a new vista for the down-trodden and women. The supremacy of the Vedas and Oneness of God are the two important principles of Arya Samaj along with carrying of more obligatory duties towards the other members of the society. The universal character of the Arya Samaj teachings can be found out in one of the principles where its every member is supposed to work for the collective good of the society, and not only limited to his or her own well-being or to their families. The search for truth along with its acceptance and rigidly to stick to truth are enshrined in other principles of the Samaj. And in order to have indepth knowledge, the Arya Samaj is bound to bring and spread knowledge to mankind, and that should be based on rationalism, truth, and duly authenticated by the Vedas—the four Vedas, which were revealed to mankind with the creation of the Universe. During the life time of Svamiji, when he was alive and he died in 1883 after being poisoned by the biased persons, the number of branches of Arya Samaj reached 86 in the country, which was just the beginning of the era. And the Arya Samaj movement spread like a wild fire after the martyrdom of its founder. Today, the number of Arya Samajs all over the world is more than five thousand five hundred. The development and expansion of the Arya Samaj and its members have registered a phenomenal progress within a short span of 110 years.

The Sarvadeshik Arya Pratinidhi Sabha (the International Aryan League) with its headquarters at Delhi is the supreme body of the Arya Samaj in the world. It controls the administrative, social and spiritual fabric of the Arya Samaj. In India there are about 20 provincial Arya Pratinidhi Sabhas, and no part of the country is today without a good number of regular Arya Samajs. In addition to it, the number of Arya Samajists and its

sympathisers in India runs into more than 10 million and they are spread all over its 25 States and territories. Moreover, the influence and dynamism which Arya Samaj displays has grown out of proportion. It has a powerful voice and following not only among the intellectuals or high sections of the society, but also it has a base of mass following in many parts of India.

Now coming to the overseas Arya Samajs, they have a cluster of organisations in many foreign countries.

The Arya Samajs in those countries are working under the supervision of their national representative bodies called the Arya Pratinidhi Sabhas. It would surprise many to know that in a small island country like Mauritius, there are approximately 400 branches under the national set-up. The Fiji Islands, Mauritius, South Africa, Kenya, Tanzania, Surinam, Trinidad, Singapore, Thailand, Ghana, Netherlands, Burma, Great Britain, USA, Canada are a few countries to be named, and in many of them their number is not small, and that they are associated with their national bodies.

The motto and aim of the Arya Samaj is to transform this world into a world of noble men, because the etymological sense of Arya is nothing but a noble men ;
आर्यः ईश्वर पुत्रः ।

as the Vedas define. This is a colossal task and required a lot of effort, and so to say, a time bound programme to achieve that end. There might be a fixed and small number of registered members of Arya Samaj but it still remains their aim to bring round all the human beings on the path of Vedas, the path of righteousness. The meaning of the root word of the Vedas is nothing but to acquire knowledge.
विद्‌भृ लाभे धातु पाठे अथ च विद् ज्ञाने ।

Therefore, Arya Samaj is a society of the human beings dedicated to the cause of the Vedas, as said earlier in the 6th Principle, and the good of the entire human society is the ultimate aim of it.

(The Leader, Durban)

News and Views

OBITUARY

Fiji Arya Samaj Leader Died

A former President of Arya Pratinidhi Sabha of Fiji, and presently patron of the Sabha, Shri Rambhir Parmeshwar oied at his home in Suva on July 10. He was 87 and at the time of death he was hale and hearty.

The Arya Samaj was established in Fiji in 1904 and a young Parmeshwar involved himself with various Arya Samaj activities for expansion of education and Vedic religion. In 1982 the Sabha bestowed upon him the title of Arya Ratna, in recognition of his dedicated service.

The Fiji Govt. awarded him the title of M. B. E. He was also a Justice of Peace (J. P.). For long 30 years Shri Parmeshwar served the Arya Samaj in various capacities. In 1918 with the establishment of Arya Pratinidhi Sabha of Fiji, he worked first as an Asstt. Secretary, then vice President and later President. In 1979, he became Patron of the Sabha, a post which he held till his death.

Arya Pratinidhi Sabha of Fiji while paying their tribute to Shri Parmeshwar has said "He was a tireless worker, a pillar of strength and source of inspiration for many."

(B. D. Snatak)
Hon. Press and P. R. Advisor
Sarvadeshik Sabha

Arya Samaj Activities in Tamil Nadu

Shri M. Narayanaswamy, organiser of Arya Samaj in Tamil Nadu, is actively working for the propagation of Vedic religion and culture in his State which had, heretofore, remained unexplored by the Arya Samaj missionaries. He has been successful in opening Arya Samaj centres at a number of places in Tamil Nadu. Besides, he is painstakingly working for the conversion of Christians and Muslims back into the Hindu fold. During the month of July 1987, 47 Christians and 1 muslim girl was converted by him to Hinduism at various functions. It is well known that the present popualation of Christians and Muslims in our country belonged to the descendents of their Hindu forefathers who

had, by the force of circumstances, embraced Christianity or Islam at one time or the other in their lives. Arya Samaj is working for bringing back those separated brethren back to the fold of Vedic religion. Hence it lays great stress on its 'SHUDHHI' programme which is successfully being implemented by Shri M. Narainaswamy.

S. C. Pathak
Office Secretary

Soviet Muslims follow Common Laws

Muslims, who constitute nearly one-fifth of the total population of the Soviet Union, are not governed by the Shariat and follow the common laws of the country, according to Mr. V. Shubyn, Deputy Chairman of the Supreme Court of Russion Soviet Federative Socialist Republic.

Addressing a laws conference, he said that while citizens were free to follow any religion, laws of the land remained common to all.

Replying to questions, he said, the Muslim religious leaders in his country had accepted this position and there was no resistance.

Mr. Shubyn said justice was delivered quickly in Soviet Courts. Normally cases were decided within a month and in any case the pendencey of a peition would not exceed six months.

He said the incidence of divorce had increased considerably in his country and courts were becoming strict, especially in cases where the people seeking divorce had children. Maintenance for children was a must if a divorce had to be granted in a court. The Maintenance money ranged from 25 to 50 per cent of the total earnings of the divorced males, he added.

(Vedic Kranti Hyderabad)

Vedas should be included in the Syllabus

While inaugurating the "Rashtriya Veda Vidya Pratishthan" here in August 1987, Shri V. P. Narsinha Rao, Minister of Human Resources development, stressed upon the need to adopt the valuable doctrines of Vedic culture which might go a long way in solving many of the problems which our country is facing today. If the knowledge contained in the Vedas fulfils the basic requirement and the objectives of our National Educational Policy, there should be no hesitation on the part of educationists of our country to include them in the syllabus of studies. In fact, Vedic knowledge is a powerful means to inspire and improve public opinion.

Continuing his address, Shri Rao cautioned that those persons who talk about Vedic knowlege without making deep studies of Vedas, are doing more harm than good to

the Vedic culture. Before speaking on Vedas, one should first study and understand them for their better exposition. The Rashtriya Veda Vidya Pratishthan, as conceived by the Govt. of India, is a novel programme for Vedic research and development. He advised the scholars to present Vedic knowledge in a more original form expounding our traditions and culture. It should not be influenced by the studies and thoughts of Western scholars, he added.

Shrimati Krishna Sahi, Minister of State for Education & Culture, said in her Presidential address that the Vedas are the very foundation of Indian culture and civilisation; and the four Vedas are the four major steps for the development of mankind. Recalling the efforts made by Swami Dayananda Saraswati and Maharishi Arvind Ghosh in presnting Vedic knowledge in its correct perspective and in an easily understandable form, Shrimati Sahi complimented the two great seers of modern times for their valuable contribution to the upliftment the people of India, showing them the right way to progress and prosperity.

Maharashtra Govt. Proposes to include 'Sai Baba' in Schools' Curriculum

[An English daily "Statesman" carried a sensational news in its issue of25th August 1987, stating that the Govt. of Maharashtra State is considering introduction of the god-man Sai Baba in the curriculum of about 300 of their secondary schools with the blessing of its Chief Minister, Shri S. B. Chavan, who is said to be Sai Baba's ardent devotee. The news is as disturbing as it is sensational since the scheme, if implemented, would tantamount to encroachment on the fundamental religious rights of a large number of students who may not subscribe to the godliness of Sai Baba. Swami Anand Bodh Saraswati, President, Sarvadeshik Arya Pratinidhi Sabha, has written a letter to the Maharashtra Chief Ministet advising him to desist from his plan of introducing Sai Baba in the schools curriculum as it would only open a Pandora's Box. The letter is reproduced below for the information of our readers-Editor.]

This is the first latter, I am sending to you, after you assumed charge as Chief Minister of Maharashtra. That you have been doing very well in the said capecity is appreciated on all hands. You acquitted yourself as an able Minister for Home, Govt. of India. As Chief Minister also your performance is exemplary.

I draw your attention to a news published by 'The Statesman" in its issue of the 25th August 1987 which speaks of your blessings to an attempt at introducing Satya Sai Baba into about 300 secondary schools on what is called an experimental basis. Normally I would not have raised any objection to this. Whether Sai Baba is a godman or not, is an issue on which people differ. But there are many other greater-godman than Sai Baba who should have received your attraction.

Your attempt may lead to many complications. People belonging to various religions and sects may also claim for the introdnction of their godmen in the curriculum meant for secondary schools or some other schools or colleges. You will have opened thereby a Pandora's Box.

I wish you will kindly refrain from this and instruct your authorities not to introduce Sai Baba, a controvarsial figure, to defile the minds of our children.

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Editor : **S. C. Pathak**

Vedic Teachings

।।मन्त्र।।

ओ३म् उलूकयातुं शुशूलूकयातुं जहि श्वयातमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ।।
(ऋग० ७-१०४-२२)

OM : ULUKAYATUM SHUSHULUKAYATUM
JAHI SHVAYATUMUT KOKAYATUM/
SUPARNAYATUMUT GRIDHRAYATUM
DRISHADEVA PRA MRINA RAKSHA INDRA //
(Rig 7.104.22)

Meanings in prose order ;—(INDRA) O, the desirous of everlasting Bliss, (JAHI) abandon (YATUM) the tendency of (ULUKA) owl (UTA) and (YATUM+SHUSHULUKA) the tendency of wolf (UTA) and (YATUM+SHVA) the tendency of dog, (UTA) and (YATUM+KOKA) the tendency of sparrow or swan, (UTA) and (YATUM+SUPARNA) the tendency of eagle (UTA) and YATUM+GRIDHRA) the tendency of vulture. (PRA+MRINA) crush or grind (RAKSHA) all these evils (tendencies) (DRISHADA+IVA) as a stone grinds.

EXPOSITION : The prominance of external enemies is well known but the internal enemies are more harmful, therefore, more vigilence is needed to watch the inner enemies. In this hymn, the internal enemies are explained by means of tendencies of birds and animals. Not only in spiritual life but also in daily life they can stand a major obstacle to the royal road of success.

The inclination of an owl is to love darkness. Its activities start when the sun sets and darknees appears on the horizon. As day breaks its activities come to an end. Darkness is the symbol of ignorance and backwardness. For human-beings, the brightness is life and means of progress and advancement. Hence, we pray, 'TAMSO MA JYOTIR GAMAYA' 'O Lord : Lead us from darkness to Light.'

By nature, the wolf is cunning, cruel. and master of excessive anger. It tortures the weak and salutes the powerful. This tendency is the sign of cowardice. On the contrary, the brave oppose the cruelty of powerful and shelter the weak and helpless. Anger becomes the cause of damage to our own health. Overpowered by anger we lose the sense of rationalism and power of discretion. It gives birth to unnecessary complications in our life.

Apart from the qualities of obedience and faithfulness, the dog is condemned for the tendency of disloyalty to his own community. Disloyalty is the result of envy, greed or revenge. In other words this tendency represents disunity. We can see the flock of birds, herds of goats, flock of sheep but would not witness the pack of dogs. An

English proverb sums up this very rightly, 'Dog bites dog'. Where the tendency of disunity or disloyalty prevails, whether it is in a family, a community of a nation, the downfall is inevitable. Thus the Lord preaches in the last sukta of Rig Veda to the mankind :—

'O men ! United be your actions, United be your speech, United be your minds to obtain immortal knowledge. Achieve your ends as in the past, the learned had realised the glory of the Lord by adoring him'. Rig. 10.19.12

Sparrow is known for the obsession of lust. This obsession is an animal instinct. Subdued by this passion human beings become blind and deaf and behave like animals. The key note of Vedic culture is to keep our senses under control. This is the code of conduct our scriptures have set up to lead a purposeful life. If unrestricted freedom of senses is permitted, it would make the society sick and unhealthy. In modern era, the Western world is champion in many aspects of life but I am sorry to write in this context that it has mislead the rest of the world and the doctrine of Freudianism, freedom for the sensual enjoyment has added fuel to the fire to the complex problems of the modern society-

Eagle is famous for his beautiful wings and splendid soaring flights, he gets the credit of being the king of birds and to feel proud of his wings. Proud makes a person self conceited, closes the doors of advancement and generates unbalanced character of the mind. Wealth, status, beauty, strength and knowledge are the gifts of God to accept them with humbleness ; but not for vanity. A sense of gratitude and humbleness brightens these qualities and vanity leads to the round which ends up in Cul-de-sac. A Sanskrit poet has illustrated very precisely—A wicked's knowledge is for disputation, wealth for vanity and strength to torture others and a noble person's knowledge is for enlightenment, wealth for charity and strength to protect the defenceless.

Finally, the Hymn says—discard the tendency of Vulture. It is so greedy that it does not even spare the corpse. The flight of greed is endless. It becomes the root cause of sins and degredation. The journey is without destination. No one could better put into words than Bhartihari :—

'O Greed ! For your sake I dug the earth for wealth, melted the minerals of the mountains, crossed the ocean to acquire gems and spent many nights in the graveyard for magic wand ! all in vain. O greed, leave me alone now'.

If a contented person possesses a loaf of bread, he will share half of it with hungry person, but a greedy person if acquires the kingdom, he will wish to expand it to the others' territories.

The Hymn teaches, O desirous of everlasting peace, first conquer these inner enemies, then you can call yourself a conqueror.

by **KRISHAN CHOPRA, M.A,**

Editorial

Action and Reaction

Life is essentially a process involving manifestation of energy and response. Various objects in this world impinge upon our mind and we react to those impacts according to our "Sanskaras" i.e. our innate and cultivated tendencies. Therefore, the life of one individual differs from the other only in the sense that the quality of response made to the impact of wordly objects is not the same in the two cases.

Newton's law of Motion states that "every action has its reaction and that the two are equal and opposite." This law is true for mechanical forces. We human beings, on the other hand, out do Newton. Our reaction is much more than the action. If someone hurts us we try to return the hurt with compound interest. It is not a question of an eye for an eye and a tooth for a tooth ; but it is a matter of as many eyes and as many teeth as possible in retaliation. The present day chaos and turmoil in our families, society and the community ; nay, in the whole world, is the result of this tendency of retaliation deep rooted in our minds. One of the main causes of violence, be it social, political or communal, which is affecting our country today is this tendency. The law of Newton says that "the reaction should not only he equal but also opposite" What does it mean to us ? It means, if someone hates us we should respond not with hate, but with love, which is opposit of hate.

That, of course, is the hall-mark of a true spiritual aspirant by whatever name you call him-Bhakta, Gyani or Sthitprajya, the term does not matter. He returns love for hate, goodness for wickedness, peace for violence. 'Kshama' and 'Shanti'-forgiveness and forbearance, are extolled in our scriptures as the 'sine qua non' of the true believer in God. The whole life story of Maharshi Dayanand Saraswati is the glaring example of this great ideal. He not only pardoned the person who took his life, but also helped him to get away from the clutches of law.

Our saints and seers call for "Taruriva Sahishnuta", forbearance as of a tree. Why is the tree chosen as the example ? A folk-tale explains it beautifully.

A king had gone for hunting in a forest with his retinue. Being tired after sometime, he rested under the spreading branches of a mango-tree, loaded with juicy fruits. An urchin from a nearby hut happened to hurl a stone to bring down a mango. The stone, however, missed its mark and landed on the royal head. The king was furious ; and he ordered his men to seize the boy and hang him. But his minister burst

(Continued on Page 21)

A Guide to Truth

By—SHRI DHANWANTAR SINGH
Dalhousi (Chamba), Himachal Pradesh

CHAPTER—IX

KNOWLEDGE AND IGNORANCE, BONDAGE AND EMANCIPATION

He who realises knowledge and ignorance together, overcomes death by performing work and obtain salvation by attainiug true knowledge. Ignorance (avidya) means to believe in wrong things such as assuming the world as eternal. Knowledge (vidya) is that which gives us correct and true idea of a thing such as soul is eternal. Avidya gives rise to evils of lying, idolatory and other sins due to which man falls into miseries. Through vidya man learns to act on Dharma and hence it is a means of salvation. Sinful habits and "mukti" i.e. the emancipation are not natural but earned ; for, had the sins been natural, there would have been no emancipation. Mukti is obtained through Vidya and hence by doing something.

It is also not correct to say that soul is God or reflection of God. God is infinite and soul is limited. God being formless cannot have any reflection as reflection can occur only of those having some form. Therefore, He has no reflection. If soul be interpreted as portion of light of God in the internal sense, then soul should also be all—knowing like God: but it is not so. However, soul being ignorant, God will also be proved to be ignorant, which is wrong. Therefore, God and soul are two entities. To live in God without living and dying is called "mukti".

To achieve mukti, man must obey God's commandments, be free from ignorance, sins, evils, bad company, influence of wicked people and bad habits. He should adopt good qualities like veracity, doing good to others, improvement of knowledge, justice without any partiality and devotion to the cause of "dharma". He should praise, pray and meditate for God i.e. he should do Yog-abhyasa. He should learn and teach knowledge and improve it with righteous hard work. In other words, whatsoever he does he should do it with impartial justice and in accordance with righteousness to achieve salvation. The works of their opposite nature such as violation of God's commandments, and other mistakes subject souls to the bondage i.e. trouble of incarnations. The

salvaged soul returns to life and death after passing very long time in salvation. 4320000 years make a chaturyugi, 2000 chaturyugis make an ahoratra, thirty such ahoratras make a varsha and one hundred such varshas make a prantkal (प्रान्तकाल). This much is the period of salvation. During this period the world is made and destroyed 36000 times.

A man desirous of salvation should give up all the evils and sins leading to miseries such as falsehood and other vices and adopt truth speaking. righteousness and other virtues whose consequence is joy and comfort. The root cause of misery is the life of wickedness, and the cause of ease and joy is the observance of virtuous life. Man must be fully confident of right and wrong, virtue and sin. (He should not go on doing sins like ignorant people of pre-jain period who used to slay animals by reciting Ved-mantra although Vedas are dead against killing of innocent creature. Nobody can get salvation by doing such evils.) Man must clearly know what he should do and what not. (Nothing should be done blindly. Result of bad work is always bad even if it is done believeing it to be good e.g. if some one takes poison assuming it with devotion to any extent as medicine, fashion, duty or faith, he will get only death instead of health).

When one tries to do mischief then he feels fear, doubt and shyness and while doing good, one feels pleasure, courage and fearlessness. This is the commandment of God. In other words, by creating fear, doubt and shyness in our mind, God warns us that this work is bad and it should not be done; and by creating pleasure, courage fearlessness, He endorses our action to be good and it should be done. One who complies with such commandments of God he gets pleasure of salvation and that defying falls into bondage of the world affairs.

Man must utilise "Vivek" i.e. the judgement or distinguishment as a means of salvation. With this he should know truth and falsehood after a careful discrimination, then choose righteous acts and reject the evil ones. It is called right judgement by which man cannot be cheated by any hypocrite. (Just as many people think Europeans to be very superior, but if some one knows European history, he will not feel so, because there had been infighting for thirty long years. Anybody saying against the church was burnt alive Even now their domestic life is far worse than ours. Moreover, many people regard bad works as their religious duty. Those who know reality of Dharma, they can easily discriminate between sin and virtue and remain on right path without any confusion.)

For salvation man must also do these acts of six kinds. (1) Shama (शम) checking mind and internal senses from running riot into wickedness and always apply them to righteousness, (2) Dama (दम)—withdrawing the senses and the body from lusting after wicked actions and employ oneself in the subjugation of senses and other virtuous works. (3) Uparati (उपरति) indifference, which always keeps us away from vice and company of persons doing wicked deeds (4) Tittiksha (तितिक्षा) forbearance, endurance, and constant application to the attainment of salvation after abandoning joy and sorrow

upon adulation and slander, profit and loss to any extent, (5) Shradha (श्रद्धा) staunch faith in the teachings of great men noted for veracity, learning and holiness (6) Samadhan (समाधान) concentration of mind.

And another means of salvation is mumukshutwa (मुमुक्षत्व) intense desire for salvation i.e. love for no other thing whatsoever than salvation and its means of attainment, just as the hungry and thirsty think of nothing else but food and drink. To achieve salvation one has to live and die many times.

It is wrong to assume that man has only one life. Variation of sorrow, joy from one to another in the world is due to their different deeds done in their previous lives. If God makes some one poor and other one rich without any consideration of their deeds of previous life, His justice will be done away with.

Therefore, one must avoid "Tamogunas" (तमोगुण) to achieve salvation. It means, he should not have anger which is called "Krodh". In anger one acts without thinking. To fight for a right cause is called "manyu" which is not bad. One must also avoid dirt, laziness and carelessness. Besides "Tamoguna" one must also avoid "rajoguna" i.e. he should not be jealous and in enmity with anybody, He should not be sensual and should have no pride. He should be punctual and stick to his principles.

Leaving both the evils of "tamogunas" and "rajo-gunas", man must adopt "satwa-gunas", i.e. he should be peaceful, clean by mind and body. He should improve his knowledge and posses noble ideas.

(Continued from Page 22)

appeared before them in the shape of a common hermit. In this context, it may be stated that Ravan possessed PUSHPAK VIMAN (AEROPLANE).

5. While introducing himself to Ram and Lakshman Hanuman said that he belonged to VANAR-JATI, and that his chief Sugreeva was king of VANARAS i. e. dwellers of forest.

It is absured to think that Ram and Lakshman could defeat the powerful Ravan-the king of demons with the army of Sugreeva which consisted of monkeys and not men.

6. In modern times cartoonists sometime depict some men as having the face of an ass, an elephant, a lion and a cock etc. There can be no valid justification for future generation to believe on the basis and authority of such cartoons that the earlier generation possessed animal faces.

WORDS OF WISDOM

—By S.C. PATHAK

Reverence to Parents : Its importance and Value

The Vedas, the fountain head of a'l knowledge and wisdom, call upon man to show utmost reverence to the parents and serve them with devotion. Therefore, among the five important 'Yagyas' mentioned in the Vedas, 'Pitri Yagya' or "Sacrifices for the Parents" is also ordained for the followers of Vedic religion. Man is indebted to his father and mother for brining him up, educating him and making him capable of earning his livelihood. So, it is his duty to repay this debt to his parents by showing his gratefulness and also serving them in their old age. If he does so, he earns their blessings which are'of great benefit to him in his life.

One may argue, why should scriptures, which teach man the highest metaphysical truths and philosophical doctrines, draw man's attention to these elementary duties ? Is it not natural for a person to know his duties towards his mother and father to whom he owes everything ? Unfortunately, it is not so, and there are instances of young persons turning indifferent to their old parents. Hence, the Vedic injunction.

Old people may behave in a peculiar way but the dutiful son bears with all their eccentric ways and serves them chearfully. Because of failing health and deteriorating mental faculties, they need loving care from the young ones. They should not under any circumstances feel that they are unwanted. Implicit obedience to parents is a great virtue. Indian mythology is replete with shining examples of dutiful sons who served their perents without consideration of their own comforts and pleasures. The story of Shri Rama in the epic Ramayana is known practically throughout the world and it needs no repetition here.

The scriptures have rightly commanded : मातृ देवो भव, पितृ देवो भव, आचार्य देवो भव। Let the mother, the father and the teacher be your gods. Serve them dutifully because it is they who will guide you to the path of righteousness. This earthly trinity af gods will lead you from darkness to light and from death to salvation.

(An adaptation from religious discourses)

□

WHAT IS VEDA

By INDFR DEV KHOSLA

Senior Vice President,
Arya Vanprasth Ashram, Jwalapur (U.P.)

The word "Veda" is derived from the root "Vid". According to "Dhaatupath" of Panini, there are the following 5 verbs of this form viz.,

Vida Jnaane	To know
Vida Sattyam	To be
Vida Labhe	To obtain
Vida Vicharane	To consider
Vida Cetanaakhyaananivaaseshu	To feel 'to tell' to dwell.

To each of these roots the termination "ghaw" is added according to Panini (iii) 3, 19 in the sense of instrument (means) or location. It, accordingly means "that by means of which or in which all persons know, acquire mastery in, deliberate over the various lores or live or subsist upon them."

विदसत्तायाम् विद्रलृ लाभे विद विचारणे ऐयभ्यो हलश्चेति सूत्रे ण ।
कारणाधिकारण कारन्योर्धंत्र प्रतोय कृते वेदशब्दः साध्यते ।।
(Rigvedadi Bhashya Bhumika)

From the above, it follows that by Veda we understand that by which did the enlightened obtain from the uprighteous their "wealth" worth acquiring (Taittireeya Sanhitaa 1. 4. 20)-

बेदेद वै देवा असुराणां वित्तं वेघभविन्दन्त तद्वेदस्य वेदत्वम् ।

Veda is the fountain head or repository of all knowledge and wisdom. An outline of the whole universe covering all the matters relating to animate and inanimate. "The Veda is so called because every matter contained therein informs a man of the ideal of human life called the law of Righteouseness to understand which there is no other valid means or the proof".

It is, therefere, clear that the derivation of the word "Veda" from the five roots Vid is quite correct. According to this etymology, the Veda is the revealed text on all principles, basic sciences and arts, knowledge of cultivation which is essential for the happiness and advancement of human society, Vedas enable a man to understand (and do) deeds that would lead him to find final goal,

The Veda inspires the law giver. The Veda is the guide of the grammarian, the Veda infuses life in the logician. The Veda serves to the instructor, the scientist and the surgeon. The dramatist draws his inspiration for the self from the same source and the musician moulds his melodies after the melodious mantras of the Veda. To the Veda turns the weary philosopher for consolation, in the Veda the sage find his source of bliss and beatitude.

In brief, the Veda contains all the wisdom that God in his Divine dispensation gave to the fore-fathers of humanity for the guidance of his erring sons. The fountain of all is laid on the unshaky rock of revelation.

Veda is the word of God and the fulfilment of the Vedic order is Dharma and its opposite Adharma.

It should thus be clear that all that is contained in the Veda is not only meant for the personal welfare or for the individual exaltation of a chosen few but for the welfare of all, whole world, rather the whole universe. The word Veda is the same which appears in the Greek as "Vida"—I know—and in English, wisdom, wit (Max Muellar). Veda is also called Sruti, a word derived from the verb Sru Sravane, to hear. Sruti means that by means of which all the seers right from the beginning with Brahma have heard or learnt and all men will hear or learn all true Sciences and Arts.

श्रु श्रवण इत्यस्माद्धातोः कारणकारकेक्तिन्प्रत्सये कृते श्रुतिशब्दो व्याप्तयेत ।
अदिसृषिमरभ्याधपर्यन्तं ब्रह्मादिभिः सर्वा सत्य विद्याः श्रूयन्तेऽनया साश्रुति ॥

"Brahma" is another name given to Veda. Here it means "Yesmeet (Yet Adheetya) Sarve manushyaa vardhante i.e., by studying which all men advance in all walks of life. The Veda is the beacon of Divine light for the onward march of humanity. It is the fountain of divine wisdom and even of eternal truths. Ultimate object of Veda is the attainment of ultimate reality-God.

सर्वेवेद यत् पदमामन्ति-तत्-ते पदं सग्रहेण ब्रवीभ्योमित्येतत् ।

(Katha Upnishad 1.2.15)

Vedas and other Shashtras, Yogis, those doing penance, persons keeping celibacy, all work for His realizition.

It thus follows that the Veda is the highest in all matters whether religious, social, legal or purely literary and that all sciences must subserve to it. Accordingly, all knowledge must be compared with Vedic principles and what does not tally with Veda or subserve to it, be summarily rejected as heretical.

Wisdom or knowledge is one item: as such Veda is one but since knowledge was revealed by God to four different Rishies in the beginning, it has now come to be recorded in four different parts known as Rig, Yaju, Sam and Atharva. □

Yog Darshan (Patanjali's Yoga Sutras)

Elucidation by Dr. T.R. Khanna, U.S.A.
(continued from the previous issue)

(अष्टांग योग)

ASTANGA YOGA

योगांगानुष्ठानात् अशुद्धक्षये ज्ञानदीप्तिराविवेकख्याते ।।

SUTRA 28

The impurities of the mind and body are destroyed by the practice of YOGA. Hence, Pure Self is manifested.

यम, नियमासन, प्राणायाम, प्रत्याहार धारणाध्यान समाधयोऽष्टांवगानि ।।

SUTRA 29

ASTANGA YOGA IS THE eight-fold path of liberation :

1. YAMA—restraining, non-violence, non-injury.
2. NIYAMA—right observance and devotion,
3. ASANA—true poise through YOGA exercises,
4. PRANAYAMA—channelling thc life force through control of breath.
5. PRATYAHARA—abstraction, withdrawal of mind and senses for inner peace, as a toroise withdraws its head, feet, and legs into its shell,
6. DHARANA—concentration or fixation of attention,
7. DHYANA—meditation.
8. SAMADHI—trans-consciousness for illumination.

अहिंसासत्यास्तेय ब्रह्मचर्या अपरिग्रहाः यमाः ।

SUTRA 30

YAMA are called :

1. **Non-violence,**
2. **Truthfulness,**

3. Non-stealing,
4. Self-restraint,
5. Non-hoarding.

जाति देशकाल समयानवच्छिनाः सार्वभौमाः महाव्रतम् ।

SUTRA 31

YAMA are universal vows. These are not broken or affected by time, class, or country, and should be practiced by everyone.

शौच संतोष तपस्याध्यायेश्वर प्राणिधानानि नियमाः ।

SUTRA 32

YAMA are described as :

1. Purity, internal and external,
2. Contentment,
3. Self-discipline,
4. Study,
5. Surrendering personal will to the Supreme.

वितर्कबाधने प्रतिपक्ष भावनम् ।

SUTRA 33

To overcome the thoughts which disturb and distract one from YOGA (union), inspirational and creative thoughts must be cultivated.

वितर्काः हिंसादयः कृतकारितानुमोदिता लोभ, क्रोध, मोह, पूर्वकाः ।
मृदुमध्यादिमायाः दुःख ज्ञानानन्त फला इति प्रतिपक्षभावनम् ।

SUTRA 34

Tendencies of violence are caused by ignorance. Whether mild, moderate or intense, they result in suffering.

Commentary :

The destructive tendencies of violence to one's self are caused by anger. Anger leads to delusion, which may appear mildly, moderately, or intensely, AVIDYA (ignorance) may be dispelled by knowledge. The chain of anger, hate and ignorance may be broken.

अहिंसा प्रतिष्ठायाम् तत्सन्निधौ वैरत्यागः ।

SUTRA 21

All enmity disappears in the presence of a being who is the model of AHINSA (non-injury).

Commentary:

One who has overcome himself has overcome the world. One who has subdued one's violent and hateful tendencies is a friend to all.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।

SUTRA 36

Having been firmly eatablished in Truth, the YOGI starts to transform the lives of others who come in contact with his teachings and example.

अस्तेय प्रतिष्ठायां सर्वरत्नोपस्थानम् ।

SUTRA 37

When a YOGI is detached from material objects, he automatically establishes himself in a state of non-stealing.

Commentary :

It is a common practice in India that a selfless and enlightened teacher or holy man will give away all material possessions to others. A YOGI is in a state of freedom from material objects. To him, gold and earth are the same.

ब्रह्मचर्य प्रतिष्ठायां वीर्यलाभः ।

SUTRA 38

When firmly established in self-restraining, one conquers the weaknesses of the mind, body and senses.

Commentary :

A great deal of psychic energy is wasted in selfish pursuit of sense gratification. This results in depression, loneliness or other negative tendencies.

अपरिग्रह स्थैर्यं जन्म कथन्तासंबोधः ।

SUTRA 39

When one is established in the non-hoarding state, knowledge of past lives is manifested in this life.

Commentary :

All the good SAMSKARAS (imprints) are brought to the surface in this life, if a person is unselfish and giving. He who lives for others truly lives for the Supreme Self.

शौचास्त्वाङ्ग जुगुप्त्सा परैरसंसर्गः ।

SUTRA 40

Internal and external cleanliness brings protection to one's body and mind. When one comes in contact with others, one can be harmfully affected by their impurities.

Commentary :

YOGA practices are necessary for purification of the mind and body, to enable the soul to be free from the preoccupation with weaknesses and disease. The life which is spent in fighting bacteria and germs, and mental disturbances, can be avoided by YOGA practices.

सत्वशुद्धि सौमनस्यैकाग्येन्द्रियजयात्मदर्शंन योगत्वानि च ।

SURTA 41

In the Pure State of SATTVA (Protonic Force), one achieves cheerfulness and calmness, leading to the conquest of one's senses. Thus, one becomes fit for direct perception of the Pure Self.

संतोषादनुत्तमसुखलाभः ।

SUTRA 42

By contentment and peace of mind, Supreme Happiness or Joy is attained.

कायेन्द्रिय सिद्धिरशुद्धिप्सयातपस :

SUTRA 43

When the impurities have been removed by self-discipline and wholesome habits, one attains perfection of mind, body and senses.

Commentary :

Wholesome habits may be attained, and one's attitudes may be altered by the practice of KRIYA YOGA, HATHA YOGA and KARMA YOGA. By meditation, one breaks the dead, dreary, old habits of the mind.

स्वाध्यायदिष्ट देवता सम्प्रयोगः ।

SUTRA 44

One attains direct contact with the Pure Self by self-study, spiritual practices, and by repetition of a MANTRA (secret and sacred sound).

समाधि सिद्धिरीश्वर प्राणिधानात् ।

SUTRA 45

By surrendering to the Supreme, one establishes one's self in SAMADHI.

Commentary :

In SAMADHI, one overcomes one's darkened state and is totally established. One has freed one's self from the bondage and afflictions of wordly desires. (To be continued)

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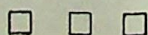
The Philosophy of Yagyas

—*By Ram Sharan Vashishtha*
A 2/5, Sofadarjung Enclave, New Delhi

The philosophy of yagyas is based on the analogy of the Cosmic yagya performed by God Himself in the act of creation of the universe, gods following Vedic command who performed yagya, offering Purush to Agni in yagya. In nature also, yagya is going on and the performer is the sun whose rays kill germs of diseases and remove bacteria. Sun's heat does yagyas and make vapours which make clouds and cause rain. The concept of yagya is based on giving oblations to gods who in return, give rewards to the performer. Vedas inculcate yagya and make them compulsory and binding on every man to perform them for his own benefits and for the good of mankind. Not only sun is performing yagya, plants also do the same. They take in carbon-dioxide and emit oxygen which is essential for living beings for their breaths. These natural yagyas were adopted and given the form of a ritual and made sacred. Mark, how flowers spread good smell- They act as disinfectants and kill germs and bacteria. Moreover, presence of aromatic compounds in plant spread vapours and afford us protection from harmful germs. This is the chemistry of plant life. All these are yagyas in nature.

There are many benefits resulting from yagya. These are both spiritual and natural. Yagyas purify air, kill germs of diseases and bacteria, improve health; bring wealth and prosperity, prolong age, bring fame and progeny and cause rain, increase produce. Spiritual benefits are also many. Yagyas harness the mind, purify soul, create a spirit of charity and service of mankind. They bring realisation of God and ultimately salvation. Their medical effects are also many. T.B. is cured, germs of typhoid and plague are killed. They bring longevity in life.

They are directed by God in His revealed knowledge incorporated in the Vedas. They are appointed by tradition since ancient times and supported by historical instances. Oblations are offered to sacrificial fire who is a messenger of god and gods reward them, and in return benefit the performer. Daily yagyas are compulsory. By performing these, a man is discharged from his debts to God, the duties of the ancestors and He does good to mankind. The performer helps rainfall (R 10-127-8). Yagyas must be performed

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HOW TO SECURE HUNDRED PER CENT LITERACY IN INDIA

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Although the situation is not, in this segard, so bright as it appeared at the dawn of Independence when we thought that we would overcome this problem and wash this blot on our fair name in 17, if not in 10 years. I refuse to lose hope in the capacity of our people, and I am sure, given the political and social will, the goal of 100% literacy can be achieved in 10 years. What has been lacking is the will to do the job. In the 6 Five Year Plans which we have so far launched. thrusts in various directions have been adopted in varying degrees from time to time, no doubt, for varied reasons and according to the prevailing perceptions. Initially, we laid stress on growing more food and agricultural production and on industrial development, then on fund raising and international trade. In between, we had to balance the requirements of development and and defence. As a result we have registered an appreciable growth both in the agricultural and industrial sectors. But it has been the case of growth without justice in as much as the benefits of the growth eluded the mass of humanity inhabiting this land. The benefits so achieved have been devouvered by the upper strata of soceity. While we have developed the infrastructure for growth, we have not given sufficient attention to to the men behind the machines. The education and the work ethos of the operators in the agricultural, industrial, commercial, educational and other fields have been ignored. The result : a creaking machine. We all bemoan the failure in the telephone system, electricity, communication medical services, banking, university, and the supply of other consumable and productive goods. But we fail to recognize that the basic cause of all these lies in the illiteracy, ignorance and lack of awareness in the teeming millions of our country.

Realizing the vast potential which lies in the human resources available in the country, Gandhiji, whom we have now blissfully forgotten, laid due emphasis on the removal of illiteracy and development of cottage industries not only for the amelioration of the condition of our masses but also for the generation of man-power required for the growth and development of the nation. His concept of Swaraj was based on the twin pillars of *Swavdeshi* and *Swalamban*. In our quest for rapid growth, however, we have deviated from this path. It is time that we reconsider our strategy.

At any rate, in the field of adult education we can depend upon nothing else but self-help.

It is, therefore, a matter of great satisfaction that the Government and the universities have pledged themselves to remove illiteracy from this land, if possible by 1990. This may be a very ambitious target considering that the number of illiterates in the country today is estimated to be equal to the population of India at the time of Independence. In this view of the matter we should consider ourselves lucky if we can achieve cent per cent literacy by the end of this century.

No doubt the Govt and the universities have mounted a massive programme and vast funds have been assured for this purpose, but my observations at the field level show that a large number of persons engaged in this programme lack the necessary dedication and awareness of the objectives of the Govt. Apart from motivating the motivators, the question of the target group, i.e., illiterates has also to be considered. The problem that confront us in this field is thus two-fold. In the first place the instructors have to be motivated and suitably trained to discharge the role allotted to them. And in the second place, the illiterates have to be goaded to undertake the necessary exercise.

There is a net work of District Information Officers and District Education Officers who hold a sizable number of libraries of films and books which if duely utilized can subserve the requirements of the above two groups. But this is not being done,

The first item, therefore, on the programme should be to fully utilize the audeo-visual aids available at the District level and to augment them as far as possible in order to (a) motivate and train the trainers, and (b) to motivate the learners. It will also be necessary to develop software for utilization by the T.V., A.I.R. and other communication media engaged in this task. In this programme, the universities and colleges have a vital role to play. What may be required is to impose a responsibility on the universities, district authorities and communication media situated in a particular area to undertake the task of removing illiteracy and educating the masses in a coordinated, well synchronized and purposesful way. To achieve measurable success, it would be necessary to define the areas of responsibility, determine a line of command and a mechanism for monitoring periodical progress.

While the students are expected to undertake this programme with a monetary incentive of Rs. 100/- p.m., it is not clear whether this work would count towards the requirement of their degree or division. It is a welcome step so far as it goes, but it remains to be seen how far it will succeed on a voluntary basis. In this perspective, may one suggest, that social or rural work for six months may be made a condition precedent for the award of the degree.

Similarly, quotas of work may be fixed in this programme to for the teaching faculty and the other staff involved in the business of education for earning their increments or promotions, even as it was done during the such bewailed Emergency for the development of family planning programme. Surely, such an imposition is called for, if we mean business !

An untapped source of potential man power which may be yoked to this task is the large number of pensioners and ex-servicemen lying scattered and idle all over the country. There is no reason why the services of these seasoned and experienced persons may not be utilized in this national programme. Surely, many such persons would come forward, given due incentives. If a remuneration of Rs. 100/- p.m. is to be given, it would generate better dividends, if it is offered to this class of people, who otherwise too need a few paises to add to their pensions.

Yet another human source which may be geared into action is the large number of educated unemployed floating about in the urban and rural areas.

While on this subject, one may be excused for making a pertinent observation, i.e., that literacy is a function of the printing press. With the advent of the satellite and the communication revolution maximum use should be made of the mass media and the techniques of distance education for educating and enriching the minds of the mass of population. Literacy is good so far as it goes. It enables people to do self study, to delve into the ocean of knowledge and to communicate with the philosophers of the yore and active minds of today. Certainly, it cannot bc replaced by the mass media, but for the limited purpose of creating awareness and importing functional proficiency, the mass media has a potential of its own, which must be fully utiliized to obtain the required results in the shortest possible time.

In the not-too distant past the playing of dramas drawn from the Ramayana and the Mahabharata by local troops dotted all over the country made a significant contribution towards enlightenment and the establishment of a value system amongst the masses as well as the classes. This programme too may well form a part of the strategy. And such socially active groups and voluntary societies which may undertake these programmes may be encouraged.

In sum, the achievement of the target calls for total mobilisation.

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SECULARISM AND HINDUISM

By G.T.K. RANGA CHARYALU, Rishikesh

There is no other country in this world having so many diverse religions, languages, castes etc. as existing in India. Especially at the time of Indepcndence with poverty, illiteracy, under-development, many were doubtful about the future of India. With 85% Hindus in India, the attitude of Hindus was going to be the most deciding factor of all major issues. Our constitution makers opted for secular democracy where no specific perference be shown for any religion. In a secular state, all recognized religions are accorded equal recognition.

In this context let us review the role of Hinduism in the past. Hinduism is the oldest religion of this world, and to this extent it is an undisputed fact. The scriptures of Hinduism are very complex, vast and are of unique set up. The basic principles are complete and perfect. However, our conception of certain practices like caste system, had damaging effects due to historical setbacks of gigantic nature like influx of Budhism, Muslim invasion, entrance of Christianity, British rule. Inspite of such devastaing effects, if Hinduism has survived without showing any parallel retaliation etc., it is only due to its inherent sound principles of religious tolerance, peaceful living etc. Further, such diversities are not totally new to Hinduism. There are many divergent, often opposing sects, different paths within Hinduism. Though inter sect violence had taken place in the past, still broadly it can well be said that Hinduism is predominantly a tolerant religion.

There is no single principle even of remotest nature in Hinduism where vengeance is preached even against destroyers of Hinduism. No other religion can boast such cleanliness in thought and practice. Further, the past achievement of Hinduism in art, philosophy, literature, music, medicine, astronomy etc.. are unparallelled and often unimaginable.

The nobility of character that is emphasized and achieved in Hinduism is a marvel of divinity in humanity, even a trace of which is hard to find in any other religion or civilization. Hinduism offers stronger family relationships, thereby causing maximum family well-being as can easily be noticed.

It is unfortunate that such a noble religion should be degraded, neglected and not allowed its due honour. Much against the professed secular principles our Govt,

have kept on succumbing to the demands of minorities, and other religions and have given unjustified protections and preferences often for personal political gains. The continuance of Art. 370 in Kashmir, internal reservation policies, control of Hindu religious places, inadvertent alterations of Hindu Law are some of the few glimpses of partiality of our secular Congress Govt.

The recent demands of Khalistan, Gorkhistan, Mizoram and past partition on the basis of religion, demands of Nagaland, Kashmir problems are indications of total failure of secularism. In every move only Hindus have lost and continue so. For lack of unified meaningful religious leadership, self-degenerating political exploitation, inter-caste rivalry, regional bias, Hinduism has been the ultimate loser. There have been innumerable communal riots between Hindus and Muslims. The Hindu magnanimity of installing Muslim, Sikh presidents, Muslim, Christian, Sikh Chief Ministers has no effect on peace or co existence.

The initial undue persistence of Gandhiji against violent demands of Jinnah for partition and subsequent hurried acceptances, and abrupt implementation without seeking any protection for left-over Hindus of Pakistan, was a political blunder and short-sighted attitude of Gandhiji, overlooking the past history of India and Islam, which resulted in the loss of life of millions of people of either faith. An earlier acceptance of inevitable partition with justified exchange of Hindus and Muslims alongwith accounting of their respective properties would have been smoother in nature with peaceful after-effects. In partition and Kashmir, the safety of Hindus had been sacrificed for the fallacious personal name, fame, glory of Gandhiji and Nehru. Even immediately after partition, it was crystal clear that this fake concept of secularism is defective and deceptive. The few religious leaders, politicians more mindful of the safety and diginity of Hinduism atleast to some extent have been overlooked by the personality cult of Gandhiji and Nehru after the exist of Subhas Chandra Bose.

In true sense of the term Christianity and Islam are neither amenable for secularism nor democracy. In the past many new concepts, new religions like Buddhism, Jainism etc. and different contentions of Vedas by way of different darshans have been proposed, propagated solely through healthy debates or otherwise; but never through blood-shed. Thus Hindus practised complete democratic principles in our religious freedom to the uttermost even in the remote past. Thus Hindus were truely secular and completely democratic even before the incoming of Islam. Contrary to this Islam and Christian scriptures, not only show least tolerance to other religions, but condemn other faiths instigating violence etc. Hence under such provocative, partial atmosphere, it is very difficult to maintain honourable peace.

Further, we find many religious leaders, some politicians of all faiths, excite various sections of public often on false notions. Hence to avoid such falsehood, maintain religious understanding, co-existence, mutual honour, it is highly desirable that

comparative religion is prescribed in the syllabus of school students, at least to the extent of relevant basic principles, details, concepts to sufficiently acquaint general public to protect us from religious hatred based on misunderstanding. Such method should be welcome by all sections of society, which will ultimately benefit us by eradication of religious or political exploitation.

Thus our Govt. must take an altered attitude of changing from the present silent attitude to that of equal representation of all religions. Let people know and choose properly than being thrust on them forcibly and tactfully. This new outlook will be more in theme with freedom of expression, independence, protection, security and democracy than the present negative approach.

There is ever increasing corruption, adulteration in politicians, officials and police. We have waited sufficiently and it is too much to expect them to correct themselves. If politicians are checked, then they in turn will control others. Hence for all present ills political degradation is the root cause, and for bettering any aspeet political improvement, refinement are MUST.

Present educational system is diluted with some wrong notions of secularism. Religion plays great role in infusing good character in people. Hence, for better ethical values, communal harmony and understanding, we should include basic factors of various religions, moral stories etc.

However, Hinduism is unique and abounds in characters of highest virtue and values. Unfortunately, there is greater political interference and subvertion of Hinduism than other religions. Hence, necessary overhaul of educational system is highly desirable.

Necessary rapid political refinement is only possible through true democracy, with unconditional protection and exercise of fundamental rights and duties.

This will be a long lasting remedy and overall improvement. Any other effort will be short-lived.

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(Continued from Page 4)

out laughing. The king was puzzled and asked his minister to explain his strange conduct. The minister replied, "Your majesty ! I am wondering how the same action can elicit strikingly contrary responses from different beings ? Because the stone hit you, the boy is in the danger of losing his life. Had the stone hit the mango tree, it would have responded by giving him a sweet mango." The king lowered his head in shame and ordered the boy to be released.

Perhaps, Shakespeare had heard this story when he observed that "we can find tongues in trees and sermons in stones." But the question is how many of us have the ears (of mind) to hear those tongues and sermons ?

S.C. PATHAK

HANUMAN WAS A VEDIC SCHOLAR

By KARAM NARAIN KAPUR
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Valmiki's Ramayan is the most ancient and most authentic work about Ramayan war, which was fought in Treta Yug.

When Ram and Lakshman met Hanuman in the course of their search of Sita, Hanuman addressed them in Sanskrit. Ram, admiring the language in which Hanuman spoke, said to Laxman :—

"For one not made wise by the study of the Rig Veda, for one who has not mastered the Yajurveda, for one not versed in the Sam-Veda, it is impossible to speak like this."

(Ramayanan-Kishkinda Kanda 3-28/29).

2. Hanuman's conversation with Sita in Ashok-Vatika in Lanka, where he met her first and all his acts and activities before, during and after the war of Lanka clearly and un-mistakably prove that he was a very brave and intelligent man who could be and was safely relied by Rama.

3. Then how is it that in the pictures he has been depicted as monkey having a tail ?

4. Hanuman is known as PAVAN-PUTRA (son of wind). It appears that he could fly in the air and that is why he was called PAVAN-PUTRA. Either he had acquired the SIDHI (Supernormal power) of flying in air by practising SAMYAM over the body and space (Patanjal Yoga Darshan 3-41) or he possessed a flying apparatus (carried on the back) by means of which he could fly solo. The second alternative gets corroboration from the tube appended to the mechanical apparatus for emitting waste gas, which has been converted into a tail in pictures of Hanuman. Even in modern times the high soaring jet planes trail back smoke in the air through tube. The monkey-like face of Hanuman shows that while flying in air he used to put a mask on his face to regulate the intake of gushing winds in his nostrils and to prevent insects getting into eyes. In Valmiki's Ramayan (Kishkindha Kand Chapter three) it is also stated that when Hanuman went to meet Ram and Lakshman he discarded his KAPI-RUPA (moneky form) and

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MEAT: TO EAT OR NOT TO EAT !

Official bodies such as FAO have reduced their recommended intake of protein by atleast 50 per cent. Conditions of malnutrition that once were ascribed almost exclusively to lack of protein are now thought to be caused by lack of food in general. RAVINDER MATHUR writes on the advantages and disadvantages of vegetarian and non-vegetarian food. —Editor

Are vegetarians healthier than meat eaters ? The question is as debatable today as it was years back when it was raised. Both schools of thought have advanced their reasons without striking a compromise.

India is basically a non-vegetarian country. Most of the scientists might scoff at those not eating meat as vegetable alone, according to them, makes for an incomplete diet. Are vegetarians really missing something ? Today, doctors and nutritionists recognise that the potential advantages of a vegetarian diet for both nutrition and health merit serious investigation.

Elective vegetarianism in the western world can trace its orgin to early 19th century Britain, when it was often associated with non-conformist inspired campaign against alcohol. The vegetarian society was established at a conference in Ramsgate in 1847. Later the movement abandoned its religious connections and concentrated on the horrors of slaughter house to justify its existence. The word vegetarian was henceforth reserved for one who abstained from "fish, flesh and fowl."

How can the effects of a vegetarian diet or indeed any diet be judged ? In the absence of any obvious disease that could be ascribed to nutritional deficiency investigators have had to search for more subtle signs among the many variables which go to make up the vague concept of "health". How does a vegetarian's diet differ from an omnivore's ? Most people, including some nutritionists seize upon protein as the most important difference ; but this issue is now of little importance in the West.

Official bodies such as FAO have reduced their recommended intake of protein by atleast 50 per cent. Conditions of malnutrition that once were ascribed almost exclusively to lack of protein are now thought to be caused by lack of food in general.

Of more significance are the carbohydrates, the starches and sugars that provide almost half the energy. Carbohydrates are major constituents of plant foods. If you eat carbohydrates as they grow, then you must also eat plant cell walls—which for the most part are indigestible and were once called "roughage", but now enjoy the grandeur and more accurate term of "dietary fibre". There is increasing evidence that fibre is positively beneficial. Lack of it seems to be associated with many disorders of the gut, from constipation to cancer of colon.

The third likelv difference between vegetarian and omnivorous diet is in amount and type of fat in each. There are two main categories of fat in the diet—the triglycerides and cholesterol. Both are found in blood. High level of cholesterol leads to coronary heart disease. A high intake of triglycerides can raise blood cholesterol. But triglycerides are of two types—saturated and unsaturated—and it seems that whereas the saturated fats do indeed raise blood cholesterol. unsaturated fats reduce the blood cholesterol. In general, fats of animal are highly saturated, while oils of plant tend to be unsaturated.

Vitamins are organic molecules which take part in the body chemistry in numerous different ways. Our body cannot synthesise most of them. They must be supplied in the food. Vegetarian diets are rich in some vitamins but tend to be low in others. The differences liable to be significant are in vitamin C, vitamin D, several of the B vitamins, notably B2 and B12 ; folic acid and vitamin A.

Extreme lack of Vitamin C leads to sores and general illness associated with scurvy. It is possible that lack of vitamin B and C in early pregnancy may predispose to birth defects. Fresh fruits and vegetables are rich in Vitamin C and these are the insignia of the vegetarian. Vitamin E is found in some vegetable oils ; B2 is a problem vitamin. Vitamin B12 is much more of a problem. Extreme lack leads to pernicious anaemia. B12 is normally found only in meat (especially liver) and is produced by some micro-organism. But since 1940s microbiologists have been able to obtain B12 from bacteria and manufacture supplements that are acceptable to vegetarians.

Vitamin D, which assists in absorption of calcium and whose lack causes rickets and other bone diseases is also scarce in vegetarian. But skin synthesises this through the action of sunlight.

Vegetarians have lower levels of coagulation factor II and VII which should protect them against coronary heart disease and stroke.

All the evidence suggests that vegetarians should be less likely to suffer from heart attacks and strokes. This has been borne out by spidemiological surveys.

Dietary fibre is a significant part of vegetarian diet. Doctors are beginning to realise that it has a role to play in the prevention of disease and are treating it with

greater respect. Two enthusiastic advocates of high fibre diet, Denis Burkitt and Hugh Trowell, suggested in their book that long transit times resulting from low fibre diets allow toxins produced by the bacteria in the gut to remain in contact with the gut wall for longer, giving rise to diverticular diseases as well as cancer of large intestine and rectum and a whole host of other problems.

The faeces of omnivorous contains more of bile acids, which gets converted to carcinogenic bile salts. In addition various studies have suggested that high fat, low fibre diets may contribute to cancer of pancreas, breast, ovary, prostate and womb.

Fat vegetarians are relatively few and far between. On an average they have 30 per cent less body fat than omnivores. Correspndingly, they suffer less from diseases that tend to go with overweight, such as gout, gallstones, diabetes, cardiovascular diseases.

Whatever one chooses to eat there is always a risk that the food may be contaminated by some kind of toxin leading to highly unpleasant symptoms of food poisoning. Vegetarians are not immune. But by avoiding meat they are less at risk from salmonella bacteria.

Altogether the signs are that contrary to some expectations, vegetarians are more healthy than meat eating omnivores. In 1976, Dr. Frey Ellis a pioneer of research on vegetarions and himself a vegetarian applied the Cornell Medical Index of Health (a battery of questions and tests of health and fitness) to 72 vegetarians matched by age and sex with 72 omnivores and found the score to be in favour of the vegetarians.

(Courtesy : Hindustan Times, New Delhi).

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with faith and with some ideal or object. They must be performed according to rules and procedure. All oblations offered must be neat and clean. Woodsticks should also be clean and without insects or rotten. Yajman and his wife both should take part in yagyas. They must wear sacred thread and neat clothes after bath. Recitation of Vedic verses which are prescribed for the yagya should be recited accurately. Yagya-shesha be distributed. Oblations of ghee, Samagri and som juice are necessary. In present times, pollution of air has increased due to many causes, hence it is all the more necessary to perform yagays. Care should be taken in preparing Samagri. Substances mixed should be pure and in proper quantity. If any object containing sulphur or chlorine is mixed, it will be harmful and will produce carbon dioxide.

Yagya is a token of selfless action. It is best when performed without attachment and desire for fruit, for the service of all mankind. Yagyas are of both kinds personal and congregational. Yagya is not for worship of Agni as Western scholars say. It is not only a physical act. It has an inner sense of spirituality. It is a sacred ritual. A Brahm-yagya includes, prayers, devotional songs. worship and meditation. This purifies the soul and brings realisation of God and attainment of salvation, which is the aim of human life.

Yagya is not founded on blind faith or superstition. It is a duty of every householder. It has a scientific basis. (Concluded)

RELIGION

Extracts from "*Hindu – Superiority*"

—By Dr HARBILAS SHARDA

True Religion

Is always mild, propitious and humble,
Plays not the tyrant, plants no faith is blood,
Nor bears destruction on her chariot wheels,
But stops to polish, succour and redress,
And builds her grandeur on the public good.

—J. MILLER.

Religion, the balm for afflicted minds, is, as Bacon observes "the chief bond of human society." It is the most powerful factor in the regulation of human affairs. As a man's company gives us a key to the general principles which guide his conduct, so does a nation's religion give us a clue to those general principles and natural forces which are at work in it for good or for evil, and which will lead it either towards civilization and enlightenment or towards degeneration and darkness. As the habitual actions and trifling acts of a man are clearly stamped with the characteristics of his personality, so is the religion of a nation an index to mark its position in the scale of civilization.

Religion, then, is one of the tests of civilization. And true religion, which is only another name for Gyana or true knowledge, is a necessary result of pre-eminence in morals] philosophy, literature, science and general culture.

The present religion of the masses in India should not be literally taken to be the religions of their ancestors, and the nature of their religion should not be judged from the religious system of the modern Hindus. The once highly-spiritual religion of the Hindus has, so far as the masses are concerned, now become thoroughly materialised to mark their degradation, and things earthly are now installed in the place which was once occupied by the eternal principle of all things.

The Vedic religion is the knowledge, the recognition of the eternal principles of being, of God, of spirit and matter, and their relation to one another as revealed to them in the Vedas.

Unbounded sympathy with humanity and infinite love for all God's creatures, which are the results of the noblest influences of true religion, found their supreme expression in India. No nobler sacrifice can be imagined than that involved in the resolution of the Indian who said : "Never will I seek nor receive private individual salvation—never enter into final peace alone ; but for ever and everywhere will I live and strive for the universal redemption of every creature throughout the world. Until all are delivered, never will I leave the world of sin, sorrow, and struggle, but will remain where I am."[1]

The Hindu religion is the knowledge and the comprehension of those eternal principles which govern nature and man, those immutable laws which in one sphere are called "science," in another "true philosophy." It concerns itself not with things true under certain conditions or at certain times : its precepts are ever true, true in the past, true in the present, true in the future. True knowledge being one, it takes without any distinction into its fold, Indians, Arabs, Europeans, Americans, Africans and Chinese. Its principles circumscribe the globe and govern all humanity.

The Hindu religion is not, like other religions a confession of weakness, an humble admission of the helplessness of humanity, and an absolute reliance on an external power for the salvation of mankind. The Hindu religion is a confident assertion of supreme manhood—an assertion full of dignity and independence.

Schlegel says : "It cannot be denied that the early Indians possessed a knowledge of the true God. All their writings are replete with sentiments and expressions, noble, clear, severely grand, as deeply conceived as in any human language in which men have spoken of their God."[2]

The Rev. J. Bryce admits that "there is every reason to believe that 'there existed a period in the Hindu history when the Brahma was the sole object of religious adoration."[3] Rev. Mr. Ward says : "It is true, indeed, that the Hindus believe in the unity of God. "One Brahma without a second," is a phrase very commonly used by them when conversing on subjects which relate to the nature of God. They believe also that God is Almighty, All-wise, Omnipotent, Omniscient."

Mr. Charles Coleman says : "The almighty, Infinite, Eternal, Incomprehensible, Self-existent Being ; He who sees everything though never seen. He who is not to be

1. Buddhist Catena.
2. Wisdom of the Ancient Indians.
3. Sketch of the State of British India.

compassed by description, and who is beyond the limits of human conception is Brahma, the one unknown true Being, the Creator, the Preserver and Destroyer of the universe. Under such and innumerable other definitions is the Deity acknowledged in the Vedas, or the sacred writings of the Hindus,"[1]

Col. Kennedy says ; "Every Hindu who is in the least acquainted with the principles of his religion must in reality acknowledge and worship God in unity."

Count Bjornstjerna, after giving a quotation from the Vedas says : "These truly sublime ideas cannot fail to convince us that the Vedas recognise only one God, who is Almighty, Infinite, Eternal, Self existent, the Light and the Lord of the Universe."[2]

Maurice is assured "that the Brahmin is seeking after one Divine unseen object, nay, that his aim in his whole life and discipline is to purify himself from outward, sensible things, that he may approach nearer to this one source of Illumination.'[3] Mr. Colebrooke says that "the ancient Hindu religion, as founded on the Hindu Scriptures, recognised but one God."[4]

"It is very doubtful," says Prof. Monier Williams, "whether idolatry existed in the time of Manu's compilation of the Smriti.[5]

Of the much-abused institution of Shraddhas, Prof. Max Muller says : "The worship of the ancestors and the offering of Shraddhas have maintained much of their old sacred character. They have sometimes been compared to the communion in the Christian Church, and it is certainly true that many natives speak of their funeral and ancestral ceremonies with a hushed voice and with real reverence. They alone seem still to impart to their life on earth a deeper significance and a higher prospect. I could go even a step further and express my belief that the absence of such services for the dead and of ancestral commemorations is a real loss in our own religion. Almost every religion recognises them as tokens of a loving memory offered to a father, to a mother or even to a child, and though in many countries they may have proved a source of superstition, there runs through them all a deep well of living human faith that ought never to be allowed to perish."[6]

The distinguishing feature of Hinduism, however, is, that it is a thoroughly scientific religion. Religion and science went hand-in-hand in ancient India. The

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1. Mythology of the Hindus."
2. Theogony of the Hindus. p. 53.
3. Religions of the World, p. 44.
4. Asiatic Researches, Vol. VIII p. 385. See also Paterson's Origin of Hindu religion in the Asiatic Researches,
5. Indian Wisdom, p. 226.
6. India : What can it teach us, p. 242.

religious tenets of other nations have been proved, and are admitted by men of culture and thought to be in conflict with the teachings of modern science. In India, however, theology is founded upon philosophy and science The Vedic religion is, therefore, thoroughly scientific. Major Cunningham says : "In the East, however, philosophy has always been more closely allied to theology than in civilized Greece or modern Europe."[1]

An eminent Frenchman says that the Hindu Revelation is "of all Revelations the only one whose ideas are in complete harmony with modern science."

That gifted lady, Mrs. Besant, said at Calcutta : "India is the mother of religion. In her are combined science and religion in perfect harmony and that is the Hindu religion, and it is India that shall be again the spiritual mother of the world."[2]

The Vedas do not certainly teach such unscientific absurdities as that out of nothing came something, or that the sun was created after the creation of the earth. Miss F. P. Cobbe very justly observes ; "For ages back, and markedly since the days of

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1. Cunningham's History of the Sikhs, p. 25.

2. Mrs. Besant's lecture at the Grand Theatre, Calcutta on 15th January 1906. In the course of the lecture, Mrs. Besant said : "In the nineteenth century one of the postulates of science was that life thought and consciousness were all results of certain molecular arrangements of matter. Brain, the speaker added. secreted thought as the liver secreted bile. The whole materialistic science tended to show that life was the result of an arrangement of matter. Where the mechanical arrangement of matter failed, there thought failed. Intelligence and consciousness were simply the results of matter. That was the idea repeated in Tyndal's famous treatise—'we must see in matter a permanent potency of every form of life.' But Hinduism proclaimed exactly the opposite. It taught that life was primary and matter secondary. Matter was simply tool, instrument, vehicle. This was clearly explained in the Upanishads, in the problem of atma. It was shown how the unembodied atma was in the body. The body was the dwelling-house of the embodied atma. It is written that the atma desired to see and the eye was there. The atma desired to hear and the ear was there. The atma desired to think and the mind was there. Consciousness was primary, atma was primary, while the senses, organs, the body were secondary. This was the Hindu teaching. The later discoveries of science also taught that consciousness is the creator and the matter is the form." The speaker then stated, by way of illustration, that "man had legs as was plain to her audience, and they were able to walk ; and such was the case with other senses. But modern science taught exactly the opposite. It declared that creatures with legs desired to walk and legs were gradually formed by slow degrees, after repeated efforts. The desire was an aspect of consciousness and not an arrangement of matter. The creatures wanted to move, so the organs of locomotion were gradually and duly built. The function of sight did not come from the eye ; it was the result of perception in consciousness."

Spinoza, facts have been known to learned men utterly at variance with the received doctrines of the infallibility of Scripture, or even of its historical accuracy."[1]

Mr. Froude says : ' The truth of the Gospel history is now more widely doubted in Europe than at any time since the conversion of Constantine."[2]

Bishop Colenso says : "I assert without fear of contradiction that there are multitudes now of the more intelligent clergy who do not believe in the reality of the Noachian deluge as described in the Book of Genesis."[3]

Mr. J. A. Langland says: "The philosophy and the religion of to-day (Christianity) are opposed. The teachings of our divines and the teachings of our thinkers are antagonistic."[4]

The Vedic dharma, however, never feared scientific advancement, nor was it ever guilty of the terrors of the Inquisition. It never shed the blood of a Galilio, a Copernicus or a Bruno.[5]

The Countess of Jersey says in the Nineteenth Century : "But the to higher caste Hindu (provided he knew anything about Hinduism) Christianity offers no solution to his doubts and to his fears. The doctrines of the Upanishads (the philosophical speculations of the Vedas) satisfy the utmost longings of the mind. The acute logic of the ancient Rishis has raised a bulwark of arguments to support the huge fabric of Hindu thought. The doctrine of Karma offers the simplest and most reasonable answer to the obvious inequalities and striking contrasts in this visible world, of happiness and suffering. The ferment and unrest of the soul in the search of knowledge is soothed and laid at rest when the object of contemplation is reduced to a figure-head and finally a point in space. This contemplation of point in space results in a self-aborbing delight which knows no end, and which places the soul high above all carnal wants and aspirations. This is the

1. Broken Lights.
2. Short Studies on Great Subjects. Vol. I, p. 278.
3. Pentateuch and Book of Joshua, Part II, Preface.
4. Religious Seepticism and infidelity.
5. "Although steadfast in his faith, the Hindu is not far atical ; he never seeks to make proselytes. If the Crector of the world, he says, had given the preference to a certain religion, this alone would have prevailed upon the earth ; but as there are many religions, this proves the approbation of them by the Most High......They (the Hindus) regard God as present in the mosques, with those who kneel before the cross, and in the temple where Brahma is worshipped. And it not this faith more in accordance with the true doctrine of Christ than that which lighted the Auto dafe for the infallibility of the Popes, for the divinity of Mary, and for the miracles of the saints ?"—Theogony of the Hindus, pp. 67, 68.

goal of Hindu philosophy. Christianity has nothing to offer to those who are dissatisfied with Hinduism."[1]

No religion in the world claims to be in complete harmony with the spirit of modern science except the Vedic religion. Buddhism. being only a modified from of Hinduism, does not differ materially from the Vedic religion in its scientific aspects.

It has been shown that almost every part of the world was, at some remote period, conquered and colonised by the ancient Hindus. Similarly, it will be found that the different nations of the ancient world derived their religion from ancient Aryavarta.

Even at the present moment more than half of the human race are the express followers of the religions that emanated from India. If the population of the world be taken in round numbers at, 1,000,000,000 we shall find from authentic records, that 53,C00,000 men profess Hinduism and Buddhism (the religions that originated in India), while only 470,000,000 men follow religions which are of non-Indian origin. Rev. Mr. Ward says : "Their (Hindus) philosophy and religion still prevail over the greater portion of the globe, and that it is Hinduism which regulates the forms of worship and modes of thinking, feeling and acting throughout Japan, China, Tartary, Hindustan, the Burman Empire, Siam, Ceylon, etc."[2]

It is equally clear that the religions that did not originate in India have been strongly influenced by Hindu religious thought.

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1. Times of India (Weekly edition) for 25th May 1889. Chaplain Della Valle, author of "A Voyage to East India," thus concludes the chapter "On the moralities of the Hindu" ; "O ! what a sad thing it is for Christians to come short of Indians even in moralities, come short of those, who themselves believe to come short of heaven !" The chaplain thus closes his interesting work on the subject of conversion, which is as remote from accomplishment at this day as it was at that distant period : "Well known it is that the Jesuits there, who, like the Pharisees "that would compass sea and land to make one proselyte" (Matt. 2.25), have sent into Christendom many large reports of their great conversions of infidels in East India. But all these boastings are but reports ; the truth is, that they have there spilt the precious water of baptism upon some few faces, working upon the necessity of some poor men, who for want of means, which they give them, are contented to wear crucifixes, but for want of knowledge in the doctrine of Christianity are only in name Christians."

—A Voyage to East India, pp. 402, 417, 418 and 480.

2. Mythology of the Hindus. Preface, p. xviii.

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News and Views

Shankaracharya Challenged on 'Sati' Custom

Delhi Oetober 8.

Declaring the custom of 'SATI' as an atrocity committed on woman, Arya Samaj leader Swami Anand Bodh Saraswati appealed to all Sanyasis and religious leaders of various Hindu organisations to raise their voice against it. Swami ji said that the statement of Shri Niranjan Dev Tirth, Shankaracharya of Puri, where he had supported the Sati custom by giving a reference to Rig-Veda, is most unfortunate and misleading. The Shankaracharya had also commented that the movement of Rajaram Mohan Roy against Sati was a sin committed 158 years ago.

Challenging Shri Niranjan Dev Tirth, Swami Anand Bodh Saraswati asked him to point out that specific verse of Rig-Veda where a widow is ordained to commit Sati after the death of her husband. He recalled that the French traveller Bernier during his journey through India had said tnat the Sati custom was a gruesome act and a blot on India. Swamiji requested the Shankaracharya of Puri to take pity on the poor Hindu widows and not to play with their lives under superstition. Reminding him the recent incident at Indore Swamiji told Shri Niranjan Dev that he was 'gheraoed' by thousands of women when he had declared that they had to right to recite and meditate Gayatri Mantra.

Appealing to the Arya Samaj, Sanatan Dharma and leaders of other Hindu organisations Swamiji Anand Bodh ji, exhorted them to fight against such plaguesome superstitions of Hindu religion.

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Editor : **S. C. Pathak**

Vedic Teachings

॥ मन्त्र ॥

ओ३म् ! प्र स क्षयं तिरते वि महीरिषो यो वो वराय दाशति ।
प्र प्रजाभिर्जायते धर्ममनस्पर्यरिष्टः सर्व एधते ॥
(ऋग, ८।२७।१६)

OM : PRA SA KSHAYAM TIRATE VI MAHIRISHO YO VO VARAYA DASHATI /
PRA PRAJABHIRJAYATE DHARMMANASPARYARISHTAH SARVA EDHATE //

MEANINGS—

(SAA) He (PRA+TIRATE) widens (KSHAYAM) his household (family circle) (YAH) who (VI) distributes (MAHIH+ISHAH) large-quanity of eatables and food and (DASHATI) gives for (VAH) your (VARAYA) benefit. He (PRA+JAYATE) is endowed with (PRAJABHIH) children and (ARISHTAH) not facing any hinderances (EDHATE) progresses (SARVAH) by all means (DHARMMANAH+PARI) following the path of Dharma.

COMMENTARY—

In this Hymn significance has been attached to charity and therein also has been indicated as to how a deserving and undeserving recipient is recoginsed.

Giving donations is a sacred phenomena. God has bestowed on us wealth and prosperity in abundance and capacity of giving alms and we are required to pass it on to others, who are needy and destitutes. This is the easiest way of worshipping God.

The Veda enjoins infliction of a heavy punishment on those who enjoy the eatables alone without sharing with others. But that person escapes destruction who gives alms for a noble cause.

There is no charity parallel to providing food to a hungry person. One can live without clothes, shelter and transport but without food one becomes miserable 'ANNAM VAI PRANINAM PRANAH'—Food gives life to the living beings. Food in the basis of the sustenance of life. Charity in the form of food is just as giving life. There is no better charity than providing food to the deserving persons. This is why in the Hymn word MAHIH has been added to word ISHAH (food-eatables) which means large quantity of estables and food as food plays the vital role in the life of a person.

A person, the Hymn further says. who gives alms in the form of food and eatables to the needy persons who are dying of hunger equips himself with the capacity of passing off the ordeals of afflictions, miseries and misfortunes successfully and widens the sphere of his friends and well wishers, who are just like his family. This is in a way observance of Dharma, i.e., a duty for humanity. A householder who is endowed with abundance of goods and wealth and children is considered to be happy. G. CHANDRA

Editorial

Swadhyay (Self-study) : The Way to Know the Divine

There are no short cuts to success in life, material or spiritual. If a man wants to prosper and live happily, he has to work hard. A student wanting to secure high percentage of marks in examination has to work hard. Similarly, a seeker of truth has to work hardest of all, because his goal is much higher than the other worldly pursuits. He can achieve his objective only through Swadhyay i.e. self-study.

Swadhyay, requires perseverence and regularity. The human mind has the pecularity of vacillating between the points of 'yes' and 'no'. Many of us, therefore, take up spiritual studies in fits and starts. Such sporadic attempts do not really produce any benefit. All the vagaries of the mind have to be controlled with an iron hand and spiritual studies must be continued regularly with patience and perseverence. The regular practice of Swadhyay eliminates the mental resistance to a large extent.

Knowledge is of two kinds: Conceptual and experimental. Reading, coupled with deep thinking, produces conceptual knowledge, while experiences in life impart practical knowledge. Conceptual knowledge has to mature into experimental knowledge, since it is the super sensuous experience of spiritual truths that is the aim of 'Swadhyay', Practice, therefore, must go side by side with study. Every experience leaves in our minds a fraction of some experimental knowledge. On the basis of it, we must extend our conceptual knowledge by more reading and thinking, which again must be verified by actual experience.

The practice of Swadhyay may begin with the study of books; but it should not end there Reading and deep thinking must be followed by practice. In the higher sense, 'Swadhyay' means studing the Book of Life; and its perfection comes when we come face to face with the Author of this 'Book of Life'. No one can read this book for us. Each one of us has to read it for himself.

What is this Book of Life ? It is nothing but the reading of the Divine by the intellect. Through every word of this book the Absolute, the Almighty is manifesting Himself. Swadhyay is the pathway for the 'Atma' to get nearer to 'Paramatma' by reading this Divine Book.

S. C. PATHAK

GOSPEL OF DESIRELESS ACTION

By D.N. VASUDEVA, Phagwara (Punjab)

कर्मंण्येवाधिकारस्ते माफलेषु कदाचन ।
मा कर्मफल हेतुर्भू मा ते सङ्गऽस्त्वकर्माणि ।।
(गीता—२।४७)

"Thy right is to work only, but never to its fruits; let not the fruit of action be the motive, nor let the attachement."

A Common man thinks that life without any expectations of results would be impossible; and that, therefore, the above stanza is just a religious sanction for the poor to continue poor, and a sacred pronouncement for the rich to continue rich and grow richer. But if the stanza is understood intelligently, we will find that to work without hankering after profit is the secret of real achievement. Work includes all activity in social and personal life.

Lord Krishna says that a person should feel dedicated to the work undertaken; that this gives inspiration to worker, yielding brilliant success. If you seek success, never strive with a mind dissipated with anxieties and fears for the fruits. If a farmer were not to plough his fields and do allied jobs for fear of drought or other possible dangers to the crops in future, he shall not get any harvest at all. It is stressed that the present moments should be invested intelligently, i.e. one should be efficient in the present. Do not waste your present moments in fruitless dreams and fear. Live vitally every moment, for the future will take care of itself. forget yourself in the activity in hand.

Remember, the work itself is the worker's reward. Get yourself drunk with the joy and satisfaction of a noble work done. The work is the means to the goal Divine. We should, therefore, work in the living present;heart within and God overhead.

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A Guide to Truth

By—SHRI DHANWANTAR SINGH
Dalhousi (Chamba), Himachal Pradesh

CHAPTER—X

CONDUCT AND FOOD

1. Doing of righteous works, decency, humility, the company of good people and love of acquiring right knowlege is called good conduct (sadachar) and its opposite is called bad conduct (durachar). A man of good conduct is called "Sadachari" and that of bad conduct "Durachari".

2. That very dharma should only be believed and acted upon which is constantly believed in and acted upon by wise men free from partiality and hatred, and has consent of own conscience.

3. Only that act should be done which is in accordance with Vedas and shastras which is followed by good people and upon doing of which, no fear, doubt and shyness is felt.

4. Hair and beard may be shaved as per convenience. In hot climate even keeping of crown lock is not proper because heat produced due to hair has adverse effect on the brain.

5. Just as addition of petrol aggravates fire, in the like manner, desire is never satisfied by indulgence, rather it is increased. Therefore, a man should never be luxurious. What-so-ever is done that should not be done only for the sake of pleasure, fun and custom; but one must be confident that such act does not result is unnecessary loss of his respect, health, money and time.

6. A man is called "Jitendriya" (master of senses) who is not pleased on hearing his own praises, does not feel pained on hearing his slander, feels no ease on touching soft things and is not uneasy on touching rough things, neitehr feels pleasure on seeing beautiful things nor disappointed to see ugly objects, neither fond of good smell nor feeling uneasy at foul smell. Such a man with full control on his senses cannot be easily cheated by an unjust and hypocritical man.

7. To honour a person five things should be considered—(1) wealth. better than this (2) relationship then (3) age then (4) good deeds and best of all (5) knowledge. For example, a learned boy is more respectable than on old rich relative. Gentle poor is better than vicious rich. This discipline should not be violated for social stability.

8. Man's dharma is not spoiled by going to a foreign country whereas it can be spoiled by doing bad action in his own country, and by abandoning such evil actions it is purified (shuddh). Christians had converted thousands of Aryas in foreign countries due to abuse of such misconcept of spoiling of religion by sea vogage or foreign travel, which is a fraud. Of course we should follow good actions of the foreigners but it should be borne in mind that meat and wine should not be used at any cost, and nothing should be done unrighteous due to their influence.

9. Whether own or stranger's, refuse of no body should be taken as nature and temper differ from man to man and thus there is danger of infection of diseases from one to another through eating of food in the same dish by two or more persons. It also happens that a particular man has sufficient strength to combat a disease and others not. If both eat together, the weaker one is liable to be infected. So no refuse should be taken of anybody, may he be father, mother, brother, son, daughter, husband, wife and any fast friend.

10. For preparation of meals, kitchen must be kept clean. Kachha kitchen should be regularly plastered with cowdung and pacca kitchen should be kept clean by washing with water. Lot of diseases attack due to uncleanliness and dirty kitchen. Flies, ants and many other worms and insects frequent the kitchen due to its dirtiness. as butter, sugar and the refuse of food are thrown down at the time of taking and preparation of food. Thus kitchen articles are infected with disease germs. Food should never be taken without washing hands. Any part of untensils touching ground should not be allowed to touch food article and even bath water. The person preparing food should be clean and healthy. Mere cleanliness can save us from many diseases.

11. For taking food not only proteins, vitamins, financial condition and tastes should be considerod, but it should also be seen that our diet has not been obtained through any cruelty and it has no adverse effect on our conduct and health. Such cruel poisonous diet is called "abhakshya ahar" (inedible food). The edible things, which improve our health, protect us from disease, which are quite good for brain, physical power, and age. Such things like fruits, milk, ghee, grains, taken after proper cooking and mixing in proper quantity and at proper time are called "bhakshyaahar" (edible food). In-edible food is of two types (1) cruel, (2) poisonous.

12. Cruel food :—Such food is obtained by giving trouble or killing someone in any way. People eating such diet merely for their taste cause a great loss to human community. As estimated by Swami Dayanandji, if a man takes about 700 grams of

flour or 1800 grams of kheer (prepartion of rice and milk), per day then 475000 people can be fed for one day due to a single cow through milk of her own life and from her calves and grain produced by her son even. If we consider the diet of a common man and if children as well as old man be inculuded, this number can exceed one million people. In other words 40 men can live for 70 years due to a live cow, whereas these men may live for only few days on a dead cow which is just negligible. It means to kill a cow is equivalent to kill forty men. Similarly to kill a goat is equivalent to kill two men : what a great cruelty ?

Killing of animals for the sake of gods and goddesses is no less than a murder of innocents. Gods and godesses are just an excuse, the real purpose is to fill up stomachs graves. It is entirely wrong that any god becomes happy or emancipation is achieved by animal sacrifice. But it is just possible that advisers and doers of such cruelty may go to terrific hell. Quite strange, that at the time of killing, some water is sprinkled on the back of the animal, the moment it trembles due to water, it is given death sentence. These are all savage acts. (To kill animals for the sake of fun is also a savage act like killing of bull in Spain).

Meat eating is a very costly vice. Whereas a vegetarian may require a canal of land to run his life, then a non-vegetarian will need an acre. In case land is insufficient, the people may be starved to death due to non-vegetarians. Even vegetarian diet obtained through theft, fraud or bribery is a cruel diet. Use of cosmetics should be avoided as undue cruelty is done to animals while preparing them.

13. Poisonous diet :—such diet has adverse effect on our health and conduct, such as sugar, tea, wine cigarette, bidee, tobacoo, opium, meat, hemp, bhang, sulfa etc. which are not at all required for health. On the contrary they ary harmful. These are used blindly by fashion. Sugar is harmful to teeth and may cause diabetes. Wine is responsible for heart diseases, deaths- unnecessary disputes and many vehicular accidents. Such things should not be touched at all and even company of adicts of such evils should be abandoned. Meat, fish and eggs, besides being cruel, also have adverse effect on health and habits. Children of many rich and good families are spoiled because of improper social influence and consumption of inedible diet.

For relief of depression (of the digestive system caused by accumulation of uric acid, result of taking of flesh diet) more meat has to be taken and when meat begins to fail in causing sufficient stimulation, alcohol is added, when alcohol begins to fail, morphine or cocaine are called in and so on down the road to ruin. About 30% eggs contain DDT. a poison. Eggs are deficient in calcium.

Just as addition of petrol aggravates fire, similarly use of meat, wine and other intoxicants excite to do heinous offences. Addicts of such things and misconducts do such

(Continued on Page 18)

WORDS OF WISDOM

बिनयामिन्यौ सायं प्रातः
शिशिरवसन्तौ पुनरायातः ।
काल क्रीडति गच्छत्यायुः
तदपि न मुञ्चत्याशावायुः ॥
(—आदि शंकराचार्य)

Meanings :

Day and night, evening and morning, winter and spring come and go, again and again. Time gambols along, life moves on, yet one clings on to desires.

Exposition :

Time by itself is a continuous chain of events. Its manifestations move in cycles, and each cycle of time has complete contrasts built within it. After day comes night and after night comes the day. Similarly, yea r after year spring season gives way to autumn and autumn season to spring. These changes go on endlessly without any break, or disruption. Time is also a binding factor of all occurrences or events of this world. These events change their qualities to extremes. Surely, these qualities are not permanent since they are governed by the cycles of time.

Since life is also a function of time, it is also subject to change and is a passing phase. Even knowing that the objects of this world, perceived by our sense organs are temporary illusions, we continue to seek pleasures in them and waste much of our time in the fulfilment of our desires which are also time-bound. We forget that ultimate Reality which is timeless, without begining or end. One should, therefore, shun yearnings and be attached only to the Reality (God), in order to obtain eternal bliss.

-- **S.C. PATHAK**

☐

RELIGION

By KARAM NARAIN KAPUR

6-A/31 W.E.A. Karol Bagh, New Delhi-5

1. Religion is the defnition of man's relation to the source of all beings and of man's purpose in life which follows from the relation and it supplies rules of coduct resulting from that purpose. This is, thus, a link between man and God and between man and man.

2. No human society and no rational man existed or can exist without a religion: for only religion gives a rational man the guidance he needs, telling him what he should do and what first and what next. Religion is the chief motor and heart of human societies; and without it, as without a heart, human life is impossible. There have been and are many different religions at different times and in different places according to the stages of development of different nations, but never in any society of men, could they live or have lived without religion. (Tolstoy in "what is Religion".)

3. There are two aspects of every religion—the personal and social. The former is only a private affair between the created and the creator; it is a pure question of conscience of each individual and it has nothing to do with society and politics. The latter regulates man's relationship with society and embraces all such matters as education, marriage, wealth, succession, inheritance and, as a matter of fact, every thing which tend to make men, women and society more happy and contented.

4. The lower type of humanity in all nations find pleasures in the senses, while the cultured and the educated find it in thought, philosophy, in the arts and the sciences. Spirituality is a still higher plane; the subject being infinite that plane is the highest and the pleasure there is, the highest for those who can appreciate.

(Swami Vivekananda)

The true function of religion is not only to impart philosophical tenets to the elect and the educated, but also to guide and elevate the masses by means of easy to understand rules of right conduct, simple ceremonies and form of worship of the Diety. It should not inbibe wrong and blind faith in the people. The religious literature of the world is full pf parables which aim at projecting the divinity and supernatural powers of

the Founders. These parables enchant the illiterate and semi-literate and becloud the intellect of the educated who are apt to argue that reason has no say whatsoever in the domain of religion.

5. "True Religion is always mild, propitious and humble, plays not the tyrant, plants no faith in blood, nor bears destruction on her chariot-wheels, but stoops to polish, succour and redress, and builds her grandeur on public good" (J. Miller).

6. It is the belief of the Hindus and their ancient seers that as man cannot instruct himself without the help and guidance of others, God revealed His Divine knowledge to four Rishis after the creation of the universe in the form of Vedas. Those Rishis were the "Very peak of humanity" as Sir Oliver Lodge calls them. In his book "Science and Religion" Max Muller has observed :—

"If there is a God who has created Heavens and Earth, it will be unjust on His part if he deprives millions of souls born before Moses, of His Divine knowledge. Reason and comparative study of religion declare that God gave His Divine knowledge to mankind from his first appearance on Earth."

7. The Vedas are an encyclopedia dealing with every aspect of life and culture, religious mysticism, science, ethics, law and sociology. They are books of knowledge for all times, places and peoples.

. Vedic Dharma enunciated in the Vedas, had guided mankind from the times of creation upto the time of Mahabharata War (5038 B. C.) in India and outside. In the post Mahabharata period learned Brahmans ceased to exist and selfish people began to play loose and false with the Vedic teachings. Corruption and degeneration started. Laxity of morals was the order of the day. A large number of cults, creeds and religions cropped up. They sprouted out on the trunk of the Banyan tree of Vedic Dharma from which they derived their sustenance. Great men and Reformers appeared on the scene at different times and tried to correct the wrong beliefs, practices and activities of the "Sick humanity" but without much success.

9. When such was the deplorable state of India—the fountain—head of spirituality—the world outside was in no better condition. The Middle East was in turmoil. It is the cradle of two great religions of the world—Christianity and Islam—which have spread in every nook and corner of the world. Christianity is merely a revised version of Judaism. But Islam came into existance in 570 A. D. as a result of reforms introduced by its founder in the then prevailing social and religious conditions of the society. It has, thus been rightly said that there has never been any new religion in the world. Every religion was based on the existing beliefs, circumstances, capacity, needs and the stage of evolution of the society.

10. Henolatory—practice of imitating and following one Teacher and no other is a great curse. It often bars the way to further progress. All Teachers have made mistakes, committed sins, neglected important duties and thus failed to attain perfection. Their lives have been only parts of the great whole, which is the ideal. Learn from each Teacher, but do not be enslaved by him. No Teacher has taught the absolute and immitable wisdom that would last for ever. (Hardyal in "Hints on Self culling").

Lala Lajpat Rai—the great Punjabi patriot asked :—

"What is truth and where is it ? Did Mahatma Budha or Christ or Mohammad discover truth ? If so where are those truths; who have these truths and why have those been distorted ? Why have they disunited mankind and divided it into factions, parts and so on ? Does truth lead to disruption, disintegration and division ?"

11. Religion is a paradox. Though there is nothing that has brought to man more blessings than religion, yet at the same time, there is nothing that has brought more horrors than religion, nothing has brought more peace and love than religion. Nothing has made the brother-hood of man tangible than religion : nothing has bred more bitter enmity between man and man than religion. Nothing has built more charitable institutions, more hospitals for man and even animals than religion; and nothing has deluded the world with more blood than religion (Swami Vivekananda).

12. Religion, as society at present exists, has been grossly mis-conceived. Artificial prayers consisting of set prayers, uttered almost unconsciously or at best in a state of Semi-consciouness by unfeeling hearts who in their lives and conduct have betrayed in human vice. cruelty, uncontrolled passions, strong antipathies and inexcus able weaknesses, forced ceremonials adopted through imitation, habit, fashion, custom or fear of society, costly, useless, energy wasting and time consuming rituals, bold inequities-that priests and leaders of sects have practiced, establishing in-equalities of men in the sight of Heaven;these and other similar absurdities have usurped the title of religion and have innundated the world with an uncontrollable flood of misery, vices, crime, and blood shed. The continuance of religion has become completely disfigured by looks of mutual hatred and diabolical enemity, freaks of vengence and embittered by anxiety toned glare of selfish eyes, by anger-broken brow of intolerance and by the dreadful pallour of false hood and poisoned faculties.

Reason and faithfulness have been divorced from the entire domain of intellect. Religion has become synonymous will mere profession of creeds or opinions. Mere faith has been substituted for living good lives and doing gracious deeds. Words have dethroned works. Superstition and mythology have dictated explanation of the mystry of the universe (Guru dutta).

The modern mind has got rid of God or kept Him only for Sunday use and created in His place man as its deity and society as its visible idol (Arvindo).

13. The following are the principal tenets of the Three great religions of the world :—

A. Vedic Dharm (Hinduism)

(i) God is All-pervading, All powerful, Holy, Omniscient, self existent, Birthless, deathless and eternal.

(ii) He awards souls the fruits of their good and evil acts/deeds in strict accordance which the Law of Karm.

(iii) Souls are birthless and deathless, their numbers cannot be increased or decreased. After death of the bodies, they transmigrate to other incarnations of human beings, birds, beasts, acquatic animals, worms and plants and trees in accordance with their good and evil acts/deeds. In the lower incarnations of birds, beasts etc. souls are incapable of doing any good or evil deeds. In these incarnations they disburden themselves of their excessive load of sin and come back to human incarnations when the quantum of their good and evil deeds become equal. The souls, thus get opportunities after opportunities to reform and elevate themselves.

B. Christianity :—

(i) God lives in Heaven; He made man His own image.

(ii) Christ is the only beggoten son of God and now sits in heaven with his heavenly Father.

(iii) Christ would interceed with God for those person who place faith in him.

(iv) God creates souls (at the time of conception). The souls lie dorment in the graves after the death of the bodies. On the day of Judgement all the souls will rise from the graves and would be sent to Heaven or Hell for all times on the basis of their good and evil deeds done in the course of their earthly existence (ranging from one year to 150 years).

C. Islam :—

(i) God lives in Heaven.

(ii) Prophet Mohammad was the last and the greatest of His Prophets.

(iii) This is the first and the last life.

(iv) On the day of Judgement all the souls will rise from the graves and would be sent to Heaven and Hell for all times.

(v) Koran is a Divine Revelation.

(vi) It is God who grants pleasures and pains.

14. Each religion, so dear to those whose life it sanctifies, necessarily differs from and contradicts every other religion. The difference between them is not only in respect of philosophical tenets but also in respect of secondary details—mythology, rituals, ceremonies etc.

Religion has been defined as "one of the prevelant system of faith and worship". This would imply that conduct, good or bad, is beyond the pale of religion. Faith and worship are the key-notes of (modern) religions and these are primarily responsible for conflict between them.

15. "It is one of the tragic confusions of religious history that as a faith codifies, the vehicles, by means of which man communes with the Divine, themselves supplant the Divine and become in themselves prime deities. They, then become more important than the mystry or miracle of Existence, the ultimate consideration of a religion then drops out of the picture and is gradually forgotten. It is a further tragedy that in all religions founded by Prophets and great seers devoted to the Miracle of Being, the Prophets and great seers themselves and despite themselves, even in their own life time, become the object of worship, supplanting the higher truths in which they believed.

The next step after that in the evolution of a faith occurs when the means of worship become more important than the thing worshipped. Each faith, in course of time, becomes inevitably institutional. The temple, the monastry and the rituals, with their merely psychological effects upon the worshippers, triumphs in the end, so that all sight of the Being of Being is lost."

(Fredric Spiegeberg in "Living Religion of the world" Page 103).

16. There goes the story. Once Akbar Allahbadi, the great Urdu poet, quietly walked into the drawing room of his son who was a Deputy Collector. A number of people were sitting there and chatting. They continued in their merry-making without noticing the arrival of the visitor. Suddenly one of them noticed the presence of the great poet and said, "Friends we have been blind all the time, we have in our midst the revered father of our Collector Sahib, who is a great poet, a renowned thinker and a holy personage". There upon praises began to be showered on the poet from all sides. When this ended, the poet quietly said, "Maulana Sahib, have you heard the latest news"?.

(Continued on Page 20)

OM

AGRICULTURE IN THE VEDAS

BY RAM SHARAN VASHISHTHA

A-2/5, Safdarjung Enclave, New Delhi

In the Vedas, there are many verses on this subject, such as in A4—51, A3—17, R10—101 and others. In the beginning, the earth was bald there was no vegatation on it (Y18—41). The earth dried, then Kusha grass appeared, (R1-3-3). Being the first vegetation growth, Kusha grass is held sacred, and is spread in Altars, (A18-1-59)& (2-36-1, Kusha). Some deity brought seeds wild from Heaven, (A12-39). Wild plants and trees grew. Later on, in the 3rd Manvantar (R2-33-1) wild grains, such as wheat, barley, rice grew up. (Y-18-12). These supplied food and Aryans had rememberance of wild grains, (Y11-14)&(R-1-65-4). These supplied seeds for cultivation. Manu was the first to plough the land with 2-oxen (R-7-88-6). Aswini had taught him (R-113). Vajur Veda directs a man to till the land (Y22-2). Earth is a vast field for cultivation (Y-22-21). (R-10-34-11) also directs man to grow wheat. In Vedic age cultivation was the main occupation (Y-23-46). The plough had a sharp phali in it, which cuts the earth and makes furrows (R-4-53-7 (4-57-18). Cultivation was then a source of livelihood, (R-10-34-11). It removed poverty (Y-1-11).

Plough made deep furrows for wheat cultivations and horses were used for ploughing the land for wheat (R-10-117-3). Seeds fell through a garner on the plough, (Y-12-68) (Y-14-14). Seeds sown should be of good quality. Waste forest land is cleared, trees and bushes are cut and land is made fit for cultivation (R-10-28-8). When a seed is sown, earth's heat helps in its growth (Y-12-205). Sunshine, rain, lightening and thunder also help A(11-4-43) (Y12-103 R3-62-10). After this, when field is irrigated with water, crops grow (R-7-49-2). Harvest is protected from rats and other animals A(6-45-1-2, 3). Heavy rain, lightening may injure it, (6-50A). Sources of irrigation are wells, tanks, reservoires, springs, canals, rivers and rain (Y-16-37).

King should look to increase of food harvestation (Y-9-22) King should also protect the sources of irrigation (Harvest the spoilers Y-6-22).

To get more harvest, manure of cow dung is used A (3-14-9). Rain water brings manure (R-3-33-6).

When harvest is ripe, it is cut with sickles (R8-67-9). It is collected in an open place in the field and grains are separated from the chaff by winnowing baskets. Wind also helps in separating. (32-3-26) chaff, (R-10-9-25). Winnowing baskets are also used for this purpose (R-10-48-7) in case of rice.

In the case of rice, chaff is separated with pestle and mortar (12-3-18). Sowing of wheat is mentioned in (R-10-34-5) of barley in (8 68-3)R, of rice in (A-12-3-70).

Rice was the pet food of the Aryans, (A-6-142-1). Vedas prescribe Yagyas, both before ploughing and when the grains are brought in the houses and stored (A-12-3-20). —In (Y-12-69 to 72), this yagya is described. —In this Yagya oblations of butter and milk are poured in the furrows and this acts as a manure (Y-12-70). Hawan ash is also a manure.

Land should be fertile for produce (Á-10-6-33). Mention of and use of sarson is made in (Y-21-41) and in (A-8 6-241). When crop is ready, it is brought to the house (12-3-19). A yagya is performed when rice is served to brahman in new utensils and butter is poured on cooked rice (12-3-34).

There are many verses in which production and plenty of crops is prayed for, (A7-11-1). Phali in ploughs is mentioned in R-10-6-33. In R-4-57-11 it is said that tillers of land were singing and dancing in their fields (R-8-20-19, R-10-94-13) when crop was plenty".

Yog Darshan (Patanjali's Yoga Sutras)

Elucidation by Dr. T.R. Khanna, U.S.A.

(Continued from the previous Issue)

आसन (*ASANAS*)

SURTA 46

and

स्थिरसुखमासनम्

SUTRA 47

The ASANA (posture) should be steady, firm and pleasant.

Commentary :

1. The perfected body leads to a healthy mental condition, and vice-versa.
2. The healthy body and mind are the prerequisites for highest spiritual development.
3. Restraint of the senses from sensual distractions directs our energies towards self-development.

By practice of ASANA, and by meditation, the disturbing tendencies are released. Thought transformation occurs, leading the Self to experience its Eternal State.

ततो द्वन्द्वानभिघातः

SUTRA 48

By mastering the mind and body, we are subjected to pain through opposites, such as pleasure and pain, or heat and cold.

Commentary :

We complain no more, and we become tolerant of annoyances.

(*PRANAYAM*) प्राणायाम

तस्मिन्सतिश्वास प्रश्वासयोर्गतिविच्छेदः प्राणायामः

SUTRA 49

Having mastered the postures, one follows the control of PRANA, and correct inhalation and exhalation of breath.

Commentary :

PRANA is the sum total of cosmic Energy. Four stages of PRANAYAMA exercises are described below :

1. PURAKA—inhalation of fresh air in lungs and body.
2. ANTAR—KUMBHAKA—restraining the breath.
3. RECHAKA—exhalation.
4. BAHYA—KUMBHAKA—holding the breath out.

One raises energy to the higher CHAKRAS (spiritual centres) to ward off all the negative forces within and without. These four stages of PRANAYAMA are often used in KUNDALINI exercises.

बाह्यान्तरस्तम्भवृत्तिनिर्देशकालसंख्याभिः परिदृष्टों दीर्घसूक्ष्मः

SUTRA 50

PRANA, the vital air, may be stopped internally or externally, or held in mid-motion, and regulated according to place, time, and at fixed intervals. The stoppage of breath, the vital air, may be short or prolonged.

Commentary :

The quality of our KUNDALINI, the reserve energy, is situated at the base of the spine. In this Serpent-Head Power is aroused by the vital PRANIC force through intense concentration, one can overcome all mental disturbances.

Note—

To practice the raising of KUNDALINI, one must find an expert GURU or teacher to guide the practitioner during the training period.

बाह्याभ्यन्तर विषयापेक्षी चतुर्थः

SUTRA 51

Restraining the vital air by reflecting on external or internal objects is another beneficial technique.

Commentary :

By reflection and single-mindedness, the practitioner's mind rests in a stand-still state. One slows down the metabolic and psychological [actions and reactions. One is in tranquil state.

ततः क्षीयते प्रकाशवरणम्

SUTRA 52

The convering which hides the light in the mind is removed by that PRANIC Force.

Commentary :

The covering is ignorance and ego. The mind is freed from RAJASIC (Nervous) activity) and TAMASIC (inert states) by PRANAYAMA.

धारणासु च योग्यता मनसः

SUTRA 53

The mind becomes fit for concentration.

Commentary—

By raising the psychic energies to the higher centres, the mind becomes pure and strong.

(*PRATYAHAR*) प्रत्याहार

स्वाविषयाऽसम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणाः प्रत्याहारः ॥

SUTRA 54

The mind then withdraws from sense-objects. The sense organs withdraw from the objects of distraction. The mind is sublimated into its higher state.

ततः परमवश्यतेन्द्रियाणाम्

SUTRA 55

Hence forth, the mind has succeeded in controlling the sense objects.

(To be continued)

(Contioued from Page 7)

cruel offences that even if told shamelessly, are difficult to believe. One must remain, as far as possible, away from such evils. Some wine-drinkers appear to be smart but internally they are hollow. Artificial and adulterated food should also not be used.

15. Besides righteous food, we must abandon all other evils, only then our society and nation can make progress. All of us should have similar religious ideas. We should co-operate with each other in sorrow and pleasure and help others at the time of trouble. Mutual conflict, lack of unity, lack af brahmcharya, non-propagation of knowledge, infant marriage, adultery, lying, non-preaching of vedic knowledge and the other such evils must be abandoned altogether. It is not necessary to do all the mistakes to spoil oneself, but to become good, none must be done. ☐

News and Views

DAV CENTENARY VALEDICTORY FUNCTION-November 15, 1987

Our Readers are aware that the D.A.V. College Trust and Management Society was set up in 1885 and the first D.A.V.School was opened in 1886. To commemorate the Centenary of signal services rendered by the D.A.V. Movement in the field of education and sociel service during the last 100 years many spectacular functions have been held in Delhi and at other important D.A.V. Centers all over India and in U.K. duting 1986 and 1987.

The Centenary celebrations formally closed with a valedictory function which was held from 10.00 a.m. to 1.00 p.m- at Talkatora Indoor Stadium,New Delhi on November 15, 1987. The Organisers had spared no pains to ensure celebrations of this historic occasion in a most dignified and befitting manner on a grand scale. Dr. Shankar Dayal Sharma, Vice-president of India, was the chief guest. Well-known dignitories, eminent educationists, learned Sanyasis and renowned scholars also participated in the valedictory function and addressed the congregation. Delegates from Japan, Mauritius, Thailand, U.K. and U.S.A. also attended the function.

On this memorable occasion awards, incentives, etc. were announced and some distinguished and eminent D.A.V.s, who had rendered unique service to the D.A.V. institutions, were honoured.

Office Secretary.
Sarvadeshik Sabha
New Delhi

Education Conference held at Ajmer

D.A.V. Honoured Hyderabad Satyagrahis on Nirwan Day

During the 104th Nirvan Day of Swami Dayanand Saraswati, as usual the **Paropakarni Sabha held a massive three-day function at Rishi Udyan in Ajmer.**

On the last day, Nov. 1, an Education Conference was held under the chairmanship of Prof. Veda Vyasa. Prof. Sher Singh, former Union State Minister for Education, Shri Ramnath Sehgal, Shri Darbari Lal and others explained the role of DAV in the national reconstruction. The introduction of Hindi, Sanskrit and Vedic studies was stressed by them.

The same day, an Arya Maha Sammalen was held under the presidentship of Prof. Sher Singh, President Haryana A. P. Sabha, for honouring the satyagrahis, who had suffered in 1938-39 for the cause of Arya Samaj in the erstwhile Nizam State. Thousands of people of the State and from all other parts of the country participated in it.

Shri B. D. Snatak, a journalist, Vedic scholar and himself a Swatantrata Sainani introduced Shri Saiyyad Faiyaz Ali of Ajmer, who inspite of being a staunch Muslim had participated in the Arya Samaj Satyagraha. Shri Snatak praised the role of this Muslim Satyagrahi and presented him Rs. 101.00 from his pocket as a token of recognition of his boldness and sufferings.

The Paropakarini Sabha, DAV College Managing Committee and Santa Cruz (Bombay) Arya Samaj presented rupees Rs. 2100 to the batch of these Arya Samaj Swatantrata Sainanis, in addition to journey expenses. A 10 point resolution was unanimously adopted to minimize the hurdles of these satyagrahis at the official level.

B. D. Snatak
C-4B/332-B, Janakpuri, New Delhi-58

□

(Continued from Page 13)

Prompt came the reply "No sir. And what it is ?" The poet replied" God (Allah) took a fancy and visited London and began to say loudly that he was God, the creator of the world and mankind. But no body heeded him. God, then began to say, "I am God—the father of Christ." On hearing this the people thronged to him and offered him all honour and worship."

On hearing this news the assembled persons realized that they had offered praise to the great poet because he was the father of Collector Sahib.

And this is equally true about our worship of God vis-a-vis His prophets and seers.

17. Communists believe that religion is an opium. This, if at all, may be true only to a limited extent. Opium causes general stupefication of the mind and the intellect but religion can, at the most, cause stupefication in respect of religious matter only, leaving man perfectly lucid in other respects.

★

VEDIC THEORY OF KARMA & REBIRTH

By INDER DEV KHOSLA

Arya Vanprasth Ashram, Jwalapur (U.P.)

"To die is to begin to live.

It is to end an old, state-weary work and to commence a newer and better life."

"The last day does not bring extinction but a change of place."

"Death is but a name, a date, a mile-stone by the stormy road where you may lay aside your load, and bow your face and rest and wait, defying fear, defying fate."

—Max Mullar

Modern Scientists have expounded two basic theories (a) Matter is indestructible (first law of thermodynamics); (b) Atoms integrate and disintegrate (second law of thermo dyramies.) According to both these theories, due to some affinity between various atoms, a force is being exerted and it causes the Universe to move. When the actionary force is greater than the reactionary force, objects move but the surplus of actionary force goes into latent position and after a long time (432000 years as per Vedas) the entire accumulated latent force causes the objects to come to their original position, due to the pull of the reactionary forces. When the actionary and reactionary forces are equal and opposite, then there is no move. On these very basis, this varied world comes into being and then dissolves. This relation goes on. In Vedic parlance these two positions are called उत्पत्ति and प्रलय. In both these cases the main object of creator (God) is to give the souls occasions to endure the fruits of their deeds done in the past life.

As for the actions of the humanity as a whole, the Universe is created and thereafter dissolved so also for the actions of an individual the phenomenon of life and death has been evolved by the God.

This process of undergoing the actions of the past by the individuals is termed as fate.

Vedas corraborate this fact in clear term that the world has been created by God for the souls to enjoy it.

तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे ।
तुभ्यमर्षन्ति सिन्धवः ॥

(Rig 9-62-27)

O Man ! Capable of finding out the hidden qualities of the objects of this world, I have created all these regions (Sea, Earth and Sky) for your enjoyment.

Make use of these rivers, oceans and other liquids etc.

इन्द्राय द्याव ओषधीरुतापो रयिं रक्षन्ति जीरयो वनानि ॥

(Rig 3-51-5)

O Soul ! From heaven to earth, these medicinal plants, these forests are all meant for your use to enjoy.

Determinism

What has happened, what is happening and what will happen is simply for the purpose of reaping the fruits of Karmas (actions) of human beings as a whole. Some scholars name this as determinism (निश्चितवाद). In language of Veda, it is (रित) Rita, fixed laws of nature.

Scientists engaged in analysing the working of the inanimates objects (जड़जगत) have come to the conclusion that there are come defined rules or principles governing these objects and to understand these laws they call it as 'Science'. Indian Rishis, Philosophers, Scholars of the past, engaged in analysing the working of animates (प्राणीजगत) more specially the human beings, likewise have come to the conclusion that there are definite divine laws that govern these living beings. These rules are contained in Upnishadas, six schools of philosophies etc, besides Vedas.

In Vedic terminology, the knowledge of both of these types of learning is called

अपराविद्या, पराविद्या, अविद्या, विद्या, भौतिकवाद, अध्यात्मवाद

These are also called कर्म सम्बन्धी नियम (laws relating to actions). In both these cases, there is a deep relation batween cause and effect, actions and their fruitation (law of casuality).

God & Souls.

If the relations between God & Souls are understood clearly, the theory of Karma will become more explicit. God and Souls are both eternal and they have been co-existing. God is an infinite unity but Souls are infinitesimal entities. Souls have not been created by God nor are they the fractions of Gods totality. God possesses infinite knowledge, the Souls possess infinitesimal knowledge. God is infinitely good, the Souls infinitesimally good. Rigveda explains the relations of these two in a very beautiful allegory. All Souls are alike, whether they are in human body or in animals.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तमोरयः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकशीति ॥

Two birds with beautiful plumage, associated to each other, friendly, rest on the same tree (native), one of them indulges in the fruits of the tree while the other simply sits as a looker-on.

To establish the relation between cause and effect referred to ibid, some active agent is needed, just as atoms cannot form into any different shape unless some active agent is there to mould them, so also Karmas (actions) cannot automatically award fruits of these actions unless someone is there to award them. This rule can very easily be explained by a simple example.

The material for type is there, so also the typing machine but unless the typist is there, the matter cannot come out of the machine. Here operator is God, who decides the results of actions of a person done by him in the past.

Human beings have a choice to act according to their wishes because they have been bestowed the power of thinking. They are called बुद्धिजीवी whereas, other living beings have no choice, since they do not possess the faculty of thinking. They are called भोगजीवी. They simply do everything by instinct. There are eternal laws governing the actions of the individuals and according to these laws, the man is to bear the consequences of his actions (virtuous or vicious). In acting, one is free but in respect of the result,he is bound by divine laws. To fortify the above, we quote some Vedic mantras which in brief support the idea of rebirth and prayer and there is for better life again and or all enjoyable things, which we have in our present human form which is the best form amongst all other living bodies.

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।
ज्योक् पश्येम सूर्यमुच्च रन्तमनुमते मृळया नः स्वस्ति ॥

(Rig 10-59-6)

Oh God ! bestower of all sorts of pleasures, be kind to give us efficient working eyes and other senses in our next birth as at present. Our bodies should also be in perfect working order in our next birth. In this as well as next life, we may enjoy all the best things.

पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां$_3$ या स्वस्तिः ।।

(Rig 10-59-7)

Oh Omnipotent God ! be kind to bestow on us in our repeated rebirths all the senses (eyes, ears etc.) in perfect order. Let all the medicinal plants and other fruit trees be available and be for our good in our next birth.

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव ।।

(Ath 7-67-1)

O Lord ! By your grace, I may get all the eleven senses intact and I may get a human body always in the next births.

As in our previous births, we had had a healthy body with all the senses, so we may get the same in our next births in human form.

पुनर्मनः पुनरायुर्मऽआगन् पुनः प्राणः पुनरात्मा मऽआगन् पुनश्चक्षुः ।
पुनः श्रोत्रं मऽआगन् वैश्वानरोऽअदब्धस्तनूपाऽअग्निर्नः पातु दुरितादवधात् ।।

(Yaju 4-15)

O Omniscience God ! when we take next birth, then grant us healthy mind, healthy body and pure soul, which may destory our sins and guide us to lead a noble life.

आ यो धर्माणि प्रथमः ससाद ततो वंपूषि कृणुषे पुरूणि ।
धास्युर्योनिं प्रथम आ विवेशायो वाचमनुदितां चिकेत ।।

(Alts 5-1-2)

He who in his previous life did righteous deeds, he as a consequences of those good deeds, in his next birth shall get pious life and on the other hand, a sinner will get low birth.

द्वे सृतीऽअश्रृणवं पितृणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरच ।।

(yaju 19-47)

In this w ld we know of two main kinds of lives—One with human bodies and the other with o her lower living beings such as, beasts, birds, insects, trees etc. etc. Amongst human ings, there are three types of men or women viz.,

(a) Lea ned people,

(b) People having good conduct, and the other,

(c) People with normal life.

All three types of people are placed in their respective categories according to the deeds n by them in their previous lives.

आ वरेर्वति भुवनेष्वन्तः ॥

(Rig 10-177-3)

Souls came repeatedly on earth.

अहं सो अस्मि यः पुरा सुते ॥

Rig 1-105-7

My Soul in this body is the same that was in my previous birth.

अपाङ्गप्राङेति स्वधया गृभीतोऽमर्त्यो ॥

Ath 9-10-16

The immortal soul in conjunction with mortal frame rises and falls according to its acts.

स्थूलानि सूक्ष्माणि वहूनि चैव रूपाणी देही स्वगुर्णेवृणोति ॥

(Shvetashvet)

The Soul enters various bodies—light or heavy—in different forms according to their deeds done in the past.

उतैषां वा पुत्र एषामुतैषां ज्येष्ठ उत वा कनिष्ठः ।
एको ह देवो मनसि प्रविष्टः प्रथमो जातः स अ गर्भे अन्तः ॥

(Ath 10-8-29)

This individual—soul sometimes becomes their father, sometimes their son, and sometimes becomes their younger brother-Verily the self luminous Soul dwelling within the body had births before and may again enter the womb (of mother)

जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥

(Ath 9-10-8))

Souls leave the dead body with its innate attributes.

Gita is more explicit on this subject of immortality of Soul and rebirth.

न जायते म्रियते वा कदाचिन्नाय भूत्वाभविता वा न भूयः ।
अजोनित्यः शाश्वतो यं पुराणो न हन्यते हन्यमाने शरीरः ।।

(Gita 2-20)

The Soul is never born nor dies nor does it exist on coming into being. For it is unborn, eternal, ever-lasting and primeval, even though the body is perishable, the Soul is not.

वासांसि जीर्णानि यथा विहाय नवानि गृह्याति नरोपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देहि ।।

(Gita 2-22)

As one discards worn out clothes, takes the new-ones, likewise, the embodied Soul, casting off worn out bodies, enters into another which is new one.

Although there are numerous mantras and slokas on this subject, but for want of space only a few of them have been quoted above. This theory of life after death is, however, eternal and undisputed and to corraborate we quote some lines of the famous western poet, Sir Edwin Arnold.

It knows not wrath nor pardon, utter truer.
Its measured gate, its faultless balance weighs,
Times are nought, tomorrow it will judge or after many days.
By this the slayers knife did slain himself.
The unjust judge hath lost his own defender.
The false tongue dooms its lie, the creeping thief.
And Spoiler role to render;
Such is the law which moves to righteousness;
Which none at least can turn aside or stay,
The heart of its love the end of it is peace,
And consummation sweet,

Rebirth even after salvation

So far we have dealt with in respect of ordinary souls, we now quote a few words in respect of liberated souls who too came down to earth after their good deeds are exhausted after a long time. The time of liberation is also determined by the noble deeds.

प्रतिगृभ्णीत मानवं सुमेधसः ।।

(Rig 10-62 (1 to 4)

These four mantras (1 to 4) end with the above quoted words which mean that souls do come again and again in this bondage (cycle of life and death). The greatest arguement in support of it is given by those who believe in this fact that he who has a beginning must have an end. Since liberation has a beginning so it must have an end.

Time taken by ordinary soul to get new life.

As to the time taken by the departed souls to get into another life, there is difference of opinion. Some Shastras say that the soul before leaving its present body acquires another body like an insect having reached the end of a] blade of grass, takes hold of another blade and draws itself to it, so the soul having left body behind it unconscious, takes hold of another and draws himself to it. In Support we quote the following Verse

तध थां तृण जायुका तृणस्यान्तं गत्वा अन्यमा क्रभमाक्रम्यात्मानमुप
संहरले वमेना यमात्भंद शरीरं निहत्याविद्या गमयित्वा
यमाक्रममाक्रममा क्रम्यात्मानमुप संहरति

(Brihat upnishad 4-4-3)

There are, however, other thinkers who believe that after leaving the dead body, the Soul for sometime wanders and then finds its way into the body which it deserves according to its past actions.

Belief of other religions.

Every other religion, worth the name, agree on this issue that Soul is not extinguished after death, it comes to earth later or sooner. We now deal with them, seriatim, in order of antiquity.

After Vedic dharma comes Parsi religion. These people do believe that Soul is an eternal identity and comes again in another form according to the deeds in the past life.

In this connection, we quote Mr. F. V. Jivans

"In Zorastarianism not only was continuance of life recognised but a strict retribution was taught. Heaven and Hell, were very clearly distinguished and each soul according to its deeds passed to the one or to the other."

Budhism :—

They totally believe in detachment. They, however, in specific words may not say that soul suffers for its past deeds or enjoys the fruits of its good actions.

Yahudi :—

They believe that after death, the souls will rise on a specific day and by the grace of God, they will be free.

Christians & Mohammadans :

They also believed that the Soul after death will get up on a specific day in the same body; but will come again in some different body.

Most of the modern thinkers and scientists have now come to believe in accordnance with Vedic view. Mr. Martin says that for the development of Soul, it is very essential to agree to the existence of soul after death. It is unavoidable.

He puts three forceful arguments in this connection—

(a) Ratiocination of the intellect;

(b) Ratiocination of consequence;

(c) Ratiocination of insuspense.

The ratiocination of intellect means that our individual power is limited due to time and space. Our mental faculties want to grow and it is only possible if chances are given again and again till salvation. Similar is the argument in respect of the other two. They too remain incomplete unless given chance to advance.

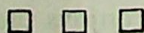
Dr. E. W. Barns sums up as under :—

"Spiritual struggle makes human beings both worthy and recipients of eternal life. Having regard to the imperfectness of human personality, as we observe it, such continuity must apparently extend throughout a series of lives during which evil is overcome by goodness."

In his famous book "Value of Destiny of Individual", Mr. Bosanqet writes, "There must be future gradation of experience continuous with our finite Selves. Such continuity will enable us to complete that pursuit of ideal aims, which here is most incomplete. It will render possible such enrichment of personality by goodness, beauty and truth as will lead to the perfections which alone is fit for kingdom of God."

There is no death of any one but in appearance, as there is no birth of any, save only seemingly. The change from being to becomming seems to be birth and change from becomming to being seems to be death, but in reality no one is ever born, nor does one ever dies."

—Apollonius

□ □ □

IDOLATRY THE BANE OF HINDUISM

By Prof. D. VABLE

formerly Principal D.A.V. College, Ajmer

Virtue of Necessity

The prolonged foreign religious, social and specially political domination affected the Hindu ethos and psyche so deeply that their saints and religious leaders thought it expedient, perhaps out of sheer inescapable necessity, to declare that Hinduism does not only tolerate other religions, including that of their attackers, but even respects them. This also made their own religious beliefs diverse and conflicting and their social system too weak and incohesive to defend itself. What is worse, it made Hinduism narrow, self-centred and individualistic, making Hindus indifferent not only towards their social obtigations but also, barring a few and far between, efforts to the political freedom of their country. They forgot the Vedic ideal that a true religion must ensure Abhyudaya, that is, progress in this world first; and Nisshreyas, that is, spiritual salvation in the next world later on.

Distorting History

Unfortunately, there is a motivated attempt of the pseudo-secularists to distort the incontrovertible, albeit unpleasant, facts of history of the medieval or Muslim period of India. It is, however, proved on the basis of original Muslim sources that the systematic and deliberate demolition of Hindu temples and destruction and degradation of the images of Hindu gods and goddesses, the masscre of thousands of men and women and the forcible enslavement and conversion of still larger numbers of Hindu "infidcls" by the successive Muslim invaders, from Mahmud Ghazni to Babar and by almost all the subsequent Muslim rulers, were invariably motivated and inpired by the religious ideology of Islam. It was neither the result of political nor economic imperialism as we understand today.

Facing these aberrations of the past and denouncing them in the light of modern thinking would be an effective and more abiding method of encouraging real secularism

rather than denying their existence altogether to suit the present views of political opportunists.

Idealising the Real :

Another relevant and important question is whether we, Hindus of today, will also show the necessary foresight and courage to re-valuate these depressing facts of history, in their proper perspective and instead of idealising the unsavoury reality of modern Hinduism, try to realise the ideal of making the Hindus a strong and progressive 'Hindu Rashtra' in the real sense, by purging it of superstitions like idolatry and divisive social customs such as the caste and untouchability, which are actually rooted in our anachronistic religious beliefs and which hinder effective integration of even the Hindus.

Will the Hindus Learn the Lesson

There are some pertinent lessons for the Hindus also to learn. They must ask themselves that if their faith in the divine and miraculous powers of the idols of their gods and goddesses had any true basis now and why their temples and idols did not escape even their own destruction, leave aside that of their defenders and devotees. The Muslim sources only confirm the fact that the avowed and repeatedly declared object of the Muslim invaders beginning from Mahmud Ghazni's 17 invasions, was to demolish the Hindu temples and expose their broken idols to the humuliating sacrilege of being trodden under the feet of the Muslims in front of their mosques. Even modern Muslim writers, poets and philosophers actually take pride in this iconoclastic mission of Islam. For example, Sir Mohammad Iqbal in his 'Shikwa' has repeatedly boasted how the followers of Islam broke the idols instead of selling them and how the armies of the infidels were slaughtered What is still more baffling is the admitted fact that these iconolcastic invaders, inspired by the teachings of Quran and the example of their Prophet himself, were not only invariably rewarded with success in the wars against the numerically superior Hindu armies and in the face of logistic handicaps in strange lands, but they also enjoyed centuries of political domination over vast kingdoms and empires, while the defenders of the temples lost their lands, honour and freedom. Was all this not the well-deserved result of some divine retribution for our long defiance of the ancient religious injuction of the Vedas against idolatry (न तस्य प्रतिमा अस्ति) na-tasya-pratima-asti, that is there can be no image of God because He is Akayam without body as is said in Yajurved. Similarly polytheism is also opposed by the Rigved, which says there is only one God (patir-aik-asseet, (पतिरेक आसीत) Socio-psychologists have concluded that such primitive superstitions have emasculated many older civilisations and deprived them of many qualities of courage and self-reliance. The decline of the Hindus has, therefore, been traced to their non-Vedic or Pauranic phase which began with idol worship and caste differences, □

DOUBTS ON GOSPEL TRUTH

By MAURICE CHITIENDEN

GOSPEL truth may not be anything of the sort. St. luke, one of the four Evangelists, stands accused by an eminent Biblical scholar as a plagiarist and fraud.

Luke is alleged to have cribbed from the existing works of a Jewish historian,and to have borrowed incidents from the lives of earlier Biblical figures to make his history of Jesus a better read.

It is not the first time in more than half a century of writing that Dr.Hugh Schonfield has challenged the cherished beliefs of the Christian faith. However,he believes the results of his latest investigation will be the most unsettling yet to those who have accepted the books of the New Testament as works inspired by God.

It was his book,'The Passover Plot', suggesting that Christ arranged his own crucifixion and was taken from the cross drugged, that prompted John Lennon's notorious remak that the Beatles were more famous than Jesus. The book has now sold nearly three million copies.

The historian, one of the first to go into the cave at Aumran 40 years ago when the Dead Sea scrolls were discovered, has already dismissed the second apostle of Peter as a forgery and attributed the Gospel according to St. John to two other Johns unrelated to the Galilean fisherman who became an apostle.

Schonfield got on the track of his latest discovery when he became the first Jew to traslate the gospels into English, composing his translation on historical lines as if the documents had only just been dug out of the desert.

New Evidence

The sands of time may be running out for Sconfield, now a spritely 86 years old, but he believes his new evidence is strong.

His case is that Luke alone, amongst the Evangelists, aimed to be an historian when he sat down at his manuscript to help satisfy the demand for the Christian massage across the Roman empire.

Unfortunately, all the source material he needed had been lost in the destruction of Jerusalem and the devastation of Galilee following the unsuccessful Jewish revolt against the Romans in AD 67. So Luke" lifted" what he wanted from the works of Josephus, a Jewish commander who had gone over to the Romans and wrote between AD 85 and AD 100. Writing a few Years later, Luke used his predecessor's works for both information and inspiration.

Luke, alone among the Gospellers, reports a sermon delivered in the synagogue at Nazareth where Jesus said: "There were many widows in Israel in Elijah's time......but Elijah was sent to none of them except a widow woman of Sidonian Sarepta."

Josephus had covered the same story in his work. Antiquities, with the restoration to the life of the widow's son as its sequel. Schonfield further speculates that this could have given rise to Luke's account, unique among the Gospels of Jesus bringing back to life the dead son of the widow of Nain.

Elsewhere in his gospel Luke was obliged to fill in the gap of 30 years between Jesus' birth and baptism.

Schonfield claims that Luke's accounts of the birth of Jesus draws upon the stories of the birth of Samson and the prophet Samuel both in the old Testament and in Josephus,

An angel announced to the mother of Samson that she is to have a child. Luke has anothor angel divulge the same to Mary. His song of Mary takes its language from the song of Hannah, mother of Samuel.

Young Prophet

Josephus wrote that Samucl was 12 when he began to act as a prophet. In his own autobiography, Josephus related: "while I was still a mere boy, about 14 years old, I won universal applause for my love of letters, in so much that the chief priests and learned men of Jerusalem used constantly to come to me for precise information on some particulars of our ordinances."

Schonfield claims these two points sowed in Luke the germs of a tale to covert the qualities of a young Jesus. The gospel has Jesus, at the age of 12, in the temple "sitting among the teachers, listening to them and asking questions, with everyone who heard him amazed at his comprehension and by his answers."

The historian says: "we have to accept that Luke was a fraudulent writer who faked material. He borrowed from Josephus's writings, taking things he found useful and applying them to Jesus."

Schonfield believes attempts will be made to discredit his theory because of its implications to the beliefs of millions of people.

However, one critic, Rev. Sir Owen Chadwick, the leading ecclesiastical historian, said: "he has no real evidence." Other theologians point out that Josephus was the only historian of any standing at that time and was used widely by later writers.

Through his own faith, Schonfield believes in Jesus as one who understood what being the messiah meant rather than actually being the son of God.

But he said, "I am not acting to support one religion above another. I am researching and writing in a literary and historical context."

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Editor : **S. C. Pathak**

Vedic Teachings

॥ मन्त्र ॥

ओ३म्, मैतं पन्थामनु गा भीम एष येन पूर्वं नेयथ तं ब्रवीमि ॥
तम एतत् पुरुष गा प्र पत्था भयं परस्तादभयं ते अर्वाक् ॥

(अथर्व : ८-१-१०)

OM : MAITAM PANTHAMANUM GA BHIM ESHA YENA PURVAM NEYATHA TAM BRAVIMI /
TAMA ETATPURUSHA MA PRA PATTHA BHAYAM PARASTADABHAYAM TE ARVAK//

(Atharv 8.1.10,)

MEANING IN PROSE ORDER

(MA) Don't (ANU+GAH) tread (ETAM) this (BHIMA) frightful (PANTHAM) path, i.e., the path of cyclic birth and death. (BRAVIMI) I disclose (TAM) to you the path (YEN) which (NEYATHA) you have not travelled (PURVAM) before, i.e., the path of Salvation. (PURUSHA) O man ! (MA) don't (PRA+PATTHA) step forward on (ETAT) this path (TAMAH) it is full of darkness, (BHAYAM) there is fear on this path of (PARASTAT) cyclic birth and death (ARVAK) this path of salvation is (ABHAYAM) fearless (TE) for you.

EXPOSITION :

The glittering attractions of the materialistic world are so abundant that hardly we find an opportunity to glance at innerself and the ultimate goal of life.

In general terms, people of the world can be divided into four categories. The first catagory is of those who battle around the basic essentialities of life. The second category is of those, although they are gifted with the necessities of life yet they have become the victim of rat-race to obtain more and more worldly possessions. The third category has the inclination and aptitude for spiritualism and work hard to establish balance between spiritualism and materialism. The fourth is of those for whom the materialistic world is means to achive the ends of the spiritualism, i.e,, they do live in materialistic world both attached and detached,

The Vedic view is not to obsolete or discard wealth and prosperity from human life but a balanced combination of spiritualism and materialism. The first part of the Hymn expresses the view regarding those people who are devoted only to materialism, they are treading the path of darkness, in other words they cannot get rid of continuous sufferings of birth and death.

KATHA UPNISHAD is an exposition of the Hymn under reference where a dividing line has been drawn between materialism and spiritualism through an interesting dialogue between Yamacharya (Preceptor) and Nachiketa (disciple). Nachiketa asked for third boon from Yamacharya to know the identity of the soul and its state of emancipation. Yama replied : 'You may ask for other boon, this question is not easy to understand.' Yamacharya wanted to know the depth of keenness of Nachiketa for the subject. He asked, 'O Nachiketa ! You may ask for sons, grandsons, who may live for hundred years, cattles, horses, elephants, gold and great kingdom of the earth and may ask for yourself a long life as you may desire for the pleasures of life.' Finally Yamacharya offered—whatever desires are hard to be fulfilled in this world, you may ask for them quite freely.

NACHIKETA replied, "The pleasures of the senses are not everlasting and they take away lustre and glory of all senses, the man is not satisfied with wealth. I have visualised that sensual pleasures can be enjoyed so long as death does not occur."

The dialogue between Yama and Nachiketa has touched the core of dilemma we face in our life. In this dialogue the fundamental conception of Vedic Philosophy towards life has been illustrated. Verily, the path of spiritualism is the only path which can save the soul from the tortures of births and deaths.

It is not possible for an ordinary person to visualise the theme of life in terms of Nachiketa, nonetheless centemplation of innerself and meditation of God, while performing multiple activities and duties of life is a step forward to the path of spiritualsim.

By Krishan Chopra, M.A.

Editorial

The Sati, custom: A blot on Hinduism

Deorala, a sleepy little village in the District of Sikar in Rajasthan is very much in the news these days. On 4th September last, Roop Kunwar, a woman of tender age, was rather forced to become sati at the funeral pyre of her husband who had died after brief illness. The incident, which not only violated the law of the country, was also deadly inhuman and against all the tenets of Hindu religion. It has rocked the conscience of every sane person in our society. It is a real shame on us that even after four decades of our political freedom the roots of superstitions and blind beliefs are still deap-lodged in our country. As a result, such detastable customs as dowry and 'Sati' are still being practiced in Hindu society. The laws enacted by the Government, banning such customs, are only limited to the statute-book as the machinery responsible for their execution is weak and ineffective. It is a paradox that our political leaders and Ministers who go to frame these laws in the Parliament, more often than not, themselves flout them.

If we trace the history of Sati custom we find that it originated during the Muslim rule, particularly in Rajasthan and Madhya Pradesh where its Rajput community had to bear the brunt of Moghul onslguaht for a long period. In order to save their honour from the invaders, when their menfolk were defeated and killed at the battle-field. Rajput women adopted the practice of 'Johar' i.e. self burning, to end their lives. Another factor which lent credit to this ghastly custom was the prevailing superstitions in the Rajput Community where self burning of the widow with her husband at the same funeral pyre was considered an act of honour freeing herself from all the sins committed during her life time. This custom might have some historical background, but it never had religious sanction, as its supporters are unfortunately claiming today justifying the Deorala incident. It is a matter of great regret and pity that religious leaders like Shankaracharya of Puri, Shri Swami Nirenjan Dev, have supported the Sati custom in various ways. He has gone even to the extent of saying that this custom has been mentioned in the Vedas also. Nothing could be more ignominious for Hindu religion than this way-ward statement of the Shankaracharya. When called upon by the Arya Samaj scholars to prove the mention of Sati custom in Vedas before an audiance at a religious discussion (Shastrarth) he could not gather the strength to face the challenge.

(Continued on Page 24)

MAXMULLER'S MINSINTERPRETATION OF THE VEDAS

Dr. K.V. PALIWAL

It is not at all surprising in this age of propaganda that not only an everage Indian but even indologists and Sanskrit scholars are under the impression that prof. Frederick Max Muller was a great sanskrit scholar and an authority on the Vedas, and other Hindu scriptures like the Upnishads, Darshans and Grihya Suttras. Some of them go to the extent of remarking that whatever light of the Sanskrit scripture is visible in the English speaking world it is due to the voluminous work of prof. Max Muller. Some do not hesitate even to say that Indians, particutarly the Hindus, should feel highly obliged to Prof. Max Muller for his pioneering work on the Vedas.

BAD FAITH

Undoudtedly under the supervision of Max Muller, a team of scholars contributed voluminous literature not only on Hindu scriptures but also on other important religions of the East viz. Jainism, Budhism, Islam, Taosim, etc. . This team translated and commented on twentyfive most important scriptures of the non-Christian religions of the world and published them in 50 volumes under the series "Sacred Books of the East" from the Oxford University. But Max Muller concentrated himself mostly on Hindu scriptures viz. Vedas, Upnishads, Grihya-Sutras, Six Systems of Indian Philosophy, History of Sanskrit Literature and biography of contemporary Hindu religious leaders.

MAX MULLER WAS A WILLING TOOL OF MACAULAY

Macaulay's Instrument

Now the question arises what actually urged prof. Max Muller to write such a voluminous literature mostly on the religion, culture and civilization of the Hindus ?

Was he really so impressed and inspired like, Schopenhauer, by the lofty ideas and ideals of the Vedas and the Upnishads and was interested in propagating them to the western world in English or as a research scholar he simply wanted to make an indepth, critical and comparative study of these religions with his own religion ? A critical evaluation of his own works and those of his team of Oxford University by Indian as well as free thinking community of scholars of the world religions has revealed that prof. Max Muller was neither a Sanskrit scholar nor a well wisher of India, Indian culture and civilization. On the other hand he was biased towards Christian faith and absolutely devoted to uprooting, maligning and presenting a distorted image of the Vedas amongst the Indians not only to further the cause of Christianity but also to establish the British rule on a strong footing by destroying reverence to ancient culture and civilization, the fountain of patriotism for the Indians.

Creation of a voluminous anti-Vedic literature, particularly from England during 1840-1920 is closely related with the then political situation of India. In the early nineteenth century the British were trying hard to build up a great British Empire in India while the Indians were revolting in different parts of the country against the British. In order to crush this national movement the Britishers were not only using arms and ammunition but also all sorts of mean diplomacy to crush this mass urge for freedom. They were also using the policy of "Divide and Rule" as can be seen in the writings of Asiatic Journal (1821), Lt. Col. John Coke (1857), Land Elphinstine (I859) and others

In the name of education the shrewd Macaulay had prepared a blueprint for poisoning the minds of Indian youths against their own ancient culture and the national freedom movement. The mission and public schools imparting education in English medium were instrument in that strategy. He was of the firm opinion that if anyhow the Dharma and Sanskrit of Indians were destroyed then and then only they would be loyal to the British Rule. To achieve this sole objective he was in search of a Sanskrit scholar who could misrepresent Hindu scriptures. And finally Macaulay was succesful in getting such a Sanskrit scholar studying Rig Veda with Ogen Bernoff at the University of Paris. This was Max Muller only who could stoop down so low as to misinterpret the Vedas to fulfill Macaulay's design.

Macaulay offered him a lucrative position at the University of Oxford which was then a centre for producing anti-India literature. It will not be out of place to mention about the creation of a Boden Chair of Sanskrit at this University for this very purpose. Prof. M. Monier Williams explained the objectives of establishing this Chair, thus, "I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its Founder Colonel Boden stated most explicitly in his will (dated August 15, 1811 A. D.) that the special objects of this munificent bequest was to promote the translation of Sanskrit scripture in such a way as to enable his countrymen to succeed in the conversion of the natives of India to the Christian Religion."

Boden Chair

Max Muller's interview with Lord Macaulay on Dec. 28th, 1855 A. D. was the beginning of this anti-India compaign to which Max Muller devoted himself whole heartedly. Besides putting this teacher's stamp on him, Macaulay instigated Max Muller to prepare literature from Sanskrit scriptures which might be helpful in tarnishing the true image of the ancient religion of India as he was appointed for this very purpose. He poisoned latter's mind for one hour and then dismissed him. Max Muller frankly admitted this fact and wrote thus, "I went back to Oxford a saner man and a wiser man". It was this unfortunate historical date when foundation of anti-India literature was laid in the life of Max Muller. Moreover, he was well convinced that for Hindus the Vedas and the Upanishads are the books of greatest reverence forming the basis of national unity inspite of diversity of language and geographical distances. And until he could be successful in generating confusion, suspicion and even hatred against them, nothing tangible could be achieved. And so he systematically planned his work and executed the strategy as designed by Macaulay and British intellectuals to malign the Vedas and distort our history, culture and civilisation at all possible fronts.

A critical study of Max Muller's works reveals that he was clever enough to express things in a dubious way. On one hand we find him praising[3] and stressing the need of studying the Hindu scriptures; on the other hand, he does not miss any opportunity to decry them on one point or the other viz. "Large number of vedic hymns are childish in the extreme, tedious, low, common place".

Max Muller was made Boden Professor at Oxford specifically to translate Sanskrit scriptures in such a way as to help convert Hindus to Christianity

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Max Muller's translation of the Rigveda though based on Sayana's Commentary is as he admits, total rejection of the basic concepts of Sayana. According to Sayana, the Vedas are Divine revelation along with the creation of human beings, they are monotheistic in nature, forbid flesh eating and are the laws for the welfare of the society irrespective of nationality, time, colour, caste and creed. But Max Muller totally neglected these basic principles and coined his own theories on preconceived notions. He concluded that (1) Vedas were composed by several seers at different times and not more than 5000 years ago, (2) they are polytheistic or henotheistic, (3) they are stories of kings, queens and war affairs, (4) most of the hymns are childish in nature except for a few later stages.

Concept of Vedas

Surprisingly enough, after studying the Vedas for fifty years (1847-1899) he could find nothing better than this. But all arguments and evidence can be applicable only to

an open minded and an unbiased thinker, and not a bigoted missionary who is bent upon uprooting the Vedas.

In spite of several Sanskrit and German translations available, what urged him to translate the Vedas, he expressed thus : "Let it not be supposed that because there are several translations of the Rig-Veda in English, French and German, therefore, all that the Vedas can teach us, has been learned. Far from it, every one of these translations has been put forward as tentative only. We are still on the mere surface of the Vedic literature". And what was his objective is clear from the following letter written by him to his wife in 1886 :

"I hope, I shall finish this work and I feel convinced though I shall not live to see it, yet this edition of mine and translation of the Vedas will hereafter tell to a great extent of the fate of India and on the growth of millions of souls in that community. It is the root of their religion and to show them what the root is, I feel sure is the only **way of uprooting all that has sprung from it during the last three thousand years**".

Personal letters reveal the inner feelings of a man and particularly while he is writing to his wife. Here Max Muller freely expressed his real motive and intentions in taking up such a gigantic task of translating the Vedas. And no sane man can now doubt his vicious plans in destroying the true character of the Vedas and he was convinced of its effect also on the future generation of India, whether he was able to see it in his life time or not.

Let me quote one more letter which would reflect his true intentions. Thus he writes to Shri N. K. Majumdar, a Brahmsamajist, in 1899, "You know for many years, I have watched your efforts to purify the popular religion of India and thereby to bring it near to the purity and perfection of other religions, particularly of Christianity. The first thing you have to do is to settle how much of your ancient religion you are willing to give up, if not all, as utterly false, still as antiquated, you have given up a great deal, polytheism, idolatry and your elaborate sacrificial worship.

"From my point of view, India, at least the best part of it, is already converted to Christianity". —Max Muller

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"Take then the New Testament and read it for yourself, and judge for yourselves whether the words of Christ as he comes to us in the only trust-worthy records presumed of him in the gospels, we have not even the right to consider how differently we interpret them ourselves. If you accept his teachings as they are recorded, you are a Christian.

Personal Letters

"Tell me some of your chief difficulties that prevent you and your countrymen from openly following Christ, and when I write to you I shall do my best to explain how I and many who agree with me have met them and solved them. From my point of view, India, atleast the best part of it, is already converted to Christianity. You want no persuasion to become a follower of Christ, then make up your mind to work for yourselves. The bridge has been built for you by those who came before you. Step boldly forward it will not break under you and you will find many friends to welcome you on the other shore : and among them none more be delighted than your old friend and Fellow labourer F. Max Muller".

Prof. Max Muller further tells his agents in India how to read and interpret the Vedas, and then how their obstacles will be cleared off. He says in the same tetter thus :—

"Accept the Veda as an ancient historical document containing thoughts in accordance with the character of an ancient, and simple minded race of man, and you will be able to admire it and to retain some of it, particularly the teachings of Upanishads even in these modern days. But discover in it, steam engines, electricity and European philosophy and morality and you deprive it of its true character, you destroy its real value and you break the historical countinuity that ought to bind the present with the past. Accept the past as a reality, study it, try to understand it and you wlll then have less difficulty in finding the right way towards the future".

"To show them what the root is, I feel sure, is the only way of uprooting all that has sprung from it during the last three thousand years" —Max Muller

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This reflects why Max Muller really wanted to translate the Vedas even when there were already English, German and French translations of these scriptures. Those existing translations might not have been capable of depriving them of their true character to the extent Max Muller whole-heartedly wished. To all appearances, he thought they were not translated according to his vicious plans.

Frankly speaking, Max Muller was bitterly antagonistic, like other missionaries, to every other religion of the world, and especially Hinduism which he regarded as heathen. He does not seem to be satisfied by uprootiag the Vedas only but also wanted to propagate Christianity in India as evidenced by his letter of December 16, 1886 to the Duke of Argyle then secretary of state for India. He writes, **"The ancient religion of India is doomed, if Christiantity does not step in whose fault will it be ?"**

Then, because of the British Rule perhaps, he believed that mere creation and free propagation of anti-Vedic literature by him, will surely swallow up Hinduism over-

night and thus his dream will be fulfilled. But it proved to be a figment of his poor imagination. Further, it clearly reflects his intolerance to Hindu religion, culture and civilisation and a bias towards Christianity. Perhaps he failed to understand that a culture based on sound principles and high ideals of humanity, equality. democracy, socialism, patriotism and monotheism cannot be easily wiped out from the world map.

Later on, when Shyamji Krishna Verman presented a copy of **Rig Veda bhashya Bhumika**—a treatise on Vedas by Swami Dayanand Sarswati to Prof. Max Muller, he realised that if Indians did read and follow Dayanand's most authentic exposition of Vedas, his sole objective of maligning the Vedas could not be achieved. And so he started preaching against Dayanand's vedic interpretation as can be seen from his letter of January 29, 1882 to Byranjee Malbarl :

Swami Dayanand's Exposition

"As I told you on a former occasion, my thoughts while writing the lectures, Hibert, were with the people of India. I wanted to tell those, a few at least whom I might hope to reach in English, what the true historical value of this ancient religion is as looked upon, not from an exclusively European or Christian but from a historical point of view. I wished to wage a war against two dangers, that of undervaluing and despairing the ancient national religion, as is often done by your half Europeanised youths and that of overvaluing it and interpreting it as it was never meant to be interpreted of which you may see a painful source in Dayanand Saraswati's labour on the Vedas".

In all these letters which were published later on by his son in 2 volumes, Max Muller freely expressed himself and now the readers may themselves decide why he undertook such a gigantic task of commenting on Hindu scriptures and what were his motives behind all these strenous efforts. And consequently it is nothing surprising if his friend E. B. Pussey admires his contributions and writes to him thus— "Your work will form a new era in the efforts for the conversion of India and Oxford will have a reason to be thankful for that".

As a matter of fact, Max Muller was neither a Sanskrit Scholar nor an unbiased research scholar. He was the enemy of Hinduism and the Vedas of first order but pretended to be a friend like a theo-politician. He sincerely obeyed Macaulay's instructions throughout his life.

But during the British period inspite of several basic objections and severe criticism of his works by Indian Sanskrit scholars, historians, leaders and freedom fighters, Max Muller was given wide publicity and propaganda due to official and administrative support of British Government, and also huge financial assistance by the East India Company in the publication of his works. All libraries and centres of learnings in India

were also filled with his literature. Since the publication of his first volume of Rgvedic hymns, he was constantly projected as a great Sanskrit scholar of the Vedas from every centre of education and religion. In short, he was given maximum name, fame and publicity by all possible means in India and abroad as a great friend of India, Indian culture and an authority on the Vedas.

When Swami Dayanand Saraswati, a great Sanskrit Scholar and a revivalist of the traditional system of vedic interpretation, vehemently criticised Max Muller's self-coined ideas and commentary on the basis of philology and grammer, and explained the true sense of the Vedas as they have been understood and visualised in this country since their revelation, he (Max Muller) was amazingly shocked. In his later writings he appears to agree on the minor issues like monotheism but still ins isted on the point that true understanding of the mysteries of the Vedas is the job of the next century. Even the points on which he agreed with Dayanand, were not correctly presented in the later editions of the earlier commentaries. Moreover his letters quoted above are of later period than his confession of facts pointed out by Swami Dayanand. By that time he was fully exposed for his nefarious intentions and all the scholars of the Vedas, whether of East or West, had totally abandoned his preconcieved theories and commentary on the Rigveda so that his works have no more than historic value.

Inspite of vigorous counteraction and criticism of Max Muller's preconcieved notion of Indian history, culture and civilisation, a ceaseless propaganda from every possible source for about a century, by the British patronising Max Muller's love and admiration for Indian culture and holy scriptures appears to have some impact on a section of people of this country. And whatever germs of antinational activities obstructing the national integration of the country we observe today, whether based on North vs South, Aryan vs. Dravid, Brahmans vs. Shudras or Harijans or other controversies of caste, creed, religion and language, are partly the result of the long term effect of this biased literature created during the British period under Macaulay-Max Muller axis.

But unfortunately even after 40 years of independence, undue importance is being given to Max Muller's unscientific irrational and biased literature by people of vested interests. But however great propaganda his supporters may mount, now he has been totally unmasked and a sincere reader of the Vedas cannot and shall not absolve him of the charge of misrepresentation of the Vedas. Speaking in plain terms, his work is nothing but a vain effort to stigmatize and undermine the supermacy of the Vedas.

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1. Sanskrit English Dictionary by M. Willams preface P. IX, 1899.
2. Life and letters of Max Muller, Longmans Green and Co. 1902, quoted in C. H. I. Vol. VI, 1932.
3. India : what can it teach us. Lectures by Max Muller, 1882.
4. Chips from a German Workship by Max Muller 2nd Edition, 1866, p. 27.
5. The Vedas by Max Muller—Introduction.
6. 9, 10, 11, 12, same as 4.

WORDS OF WISDOM

—By S.C. PATHAK

का ते कान्ता धनगत चिंता
वातुल किं तव नास्ति नियन्ता ।
त्रिजगति सज्जनसंगतिरेका
भवति भवार्णवतरणे नौका ॥
(आदि शंकराचार्य)

Meaning :

Why you should be absorbed merely in wealth and woman and other such wordly pleasures when there is the ultimate ordainer to reflect and fall back upon ? In three worlds, only the company of noble people, saints and seers, is the boat which can take you accross the turbulent ocean of changes in your life.

Exposition :

Wordly possessions and relationships with other men and women are only illusory as they are not permanent. Objects which are permanent in nature do not, and should not change with time. But objects do change. In fact, no object is ever the same from one moment to the next, or from one person to the other in his perception. Physical perception itself is a function of eyes, ears, skin, etc. which themselves are objects undergoing change. Still, these illusory objects and attachments form a vast ocean in which man is always submerged. Since they are only temporary, is it worthwhile at all to wallow in this mud during the whole of your lives ? Mental prowess and reflection alone can pull us out of this ocean of illusions by concentrating upon the Real, the True, and the Ultimate (God).

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RELIGIOUS CONVERSION

By Shri ANAND SHANKER PANDYA, Mumbai

[The writer is a well known thinker and has rightly explained the danger of conversion activities of the Christian and Muslim Organisations as well as individuals.

—Editor]

In a news item dated March 14th, 1985, appearing in *Indian Express,* it was exposed how the principal of the famous St. Xavier's Junior College at Bhandup, Bombay asked parents to change their religion if they wanted scholarships and free admission for their wards.

There are hundreds of such cases which do not appear in the press. Many respectable members of the Christian and Muslim communities from all fields of life, including big political leaders, are silently helping in preparing the psychological and material ground for the coming generations, so that in future they may opt for conversion *en bloc*.

Conversions Versus Universal Peace

Religious conversions through providing education, medical treatment and economic incentives are a fraud on humanity because they are politically motivated. They negate the very spirit of Dharma which is a deep spiritual understanding aimed at providing inner bliss and happiness to humanity. Conversion is regimentation of the human soul.

The political aim of conversion creates tension and hatred among differe. reces and precipitates explosive situations like the one we are witnessing in Lebanon. Most of the wars, violence, destruction and torture of humanity in the past have been caused by religious intolerance.

The present-day violence is the heritage of hundreds of years of religious violence. Hence, if humanity wants peace, it should believe in the co-existence of all religions rather than in conversions.

Why should one religion try to impose itself on other peoples and countries ? There should be a world parliament of religions where all religions should exchange their views in order to bring peace to the world.

Change of Nationality

Religious conversion is not only a change of faith, but also a change of nationality. An Indian convert to Islam begins to look towards Mecca, Madina and Jerusalem for his salvation instead of towards Ayodhya, Mathura and Kashi and to *Abe Zumzum* instead of Ganga-Jamuna. His heros change overnight from Budhha, Mahavira, Guru Gobind Singh, Gandhi and Nehru to Jinnah, President Zia of Pakistan, King Saud of Arabia and others. His dress, language, literature, festivals, loyalty and source of inspiration become foreign and in many cases, anti-Indian and anti-national. He becomes completely denationalised. He loses his soul.

After conversion, the person begins to hate all that is Indian including the sacred rivers, mountains and forests of India. This is specifically taught to him so that he may not revert back to his original—Hinduism. All this is happening in India just because conversion is allowed in the name of secularism.

In a democracy where political power is born every five years through adult franchise, it is an act of treason to disturb it through religious conversions.

Conversion is a political weapon to colonise a country through religious propaganda. A country has to remain very alert for the preservation of its freedom. "Eternal vigilance is the price of liberty." A country can lose its freedom not only through war but also through economic, religious and cultural manipulations. No civilized country of the world, except India, allows conversion through money and material inducements. It is the prime duty of the state to protect the faith of the poor, ignorant and the helpless in the same way as it is the duty of the state to protect the life and liberty of its citizens.

Islamic Ambitions

Islamic countries have hatched a conspiracy to Islamize the whole southern belt from Saudi Arabia to Indonesia, including India and South-East Asia. For this purpose an amount of Rs. 2000 crores has been earmarked to be spent on conversion and arming of Muslims. Thus the mosques and other places in India are found full of arms and ammunitions.

Pakistan is taking a lead in this Islamic conspiracy. With financial help from Arab countries, it has prepared the atom bomb. It is also spending huge amounts on spying, sabotoge and anti-India activities, which India is unable to counteract due to its policy of secularism.

Arab countries are spending these huge sums of money because they know the immense advantages that will flow if India becomes an Islamic country. They will get support for their policies in world politics including the UNO. They will get economic benefits from a country so rich in agricultural wealth and natural resources. They themselves are mostly desert lands. Even now they are deriving some of these benefits; support for Arab causes in world politics, supply of best food, rice, meat and vegetables, and young girls for their harems.

Missionaries in India

Christian countries, too, have recognised the importance of India. So they are vying with Muslim countries to convert as many Hindus as they can to their own fold. It looks as if in another 20 years India will be engulfed in great violence. Peace can prevail only so long as Hindus are in a majority.

Though foreign rule disappeared from India when it became independent, some countries and cultures have never renounced their plan of devouring Hindu culture and society which is emerging as one of their greatest competitors in future.

During the Eisenhower regime in the U.S.A., the Secretary of State Mr. Dulles saw a great political promise in missionary work. A message in the name of American people was issued stating that if they failed to convert 100 crore people of the world to Christianity, the whole world would become Communist. Hence militant missionary groups were despatched to all weak and under-developed countries of the would, especially to India. Many priests and nuns in the West have become unemployed because Christians in Europe and America, by and large, now do not go to church as they do not find any solace in it and many church properties over there are for sale.

A big network of missionaries is silently growing all over tribal villages and hilly areas in India. Our young generation which is educated in convent schools and missionary colleges develops sympathy for Christianity and dislike for Hinduism, which is the real aim of running these institutions.

In Kanyakumari, the Hindu population has gone down from 52% to 47% due to Christian conversions. In Nagaland where Christians have become 55% they are demanding an independent state. In Sikkim, village after village is silently turning Christian. We are all individully and collectively responsible for this sorry state of affairs.

The Chinese premier, Chou-En-Lai, had said : **"China had to expel all foreign missionaries who were at heart colonialists and agents of foreign powers and did great harm to China."** The Americans and the British are reported to have told the tribals that "they are not Indians because they are Christians." The tribals are being made the tools for **fighting an indirect war for the Anglo-American camp.**

The developed countries are now making a serious effort to subvert and overthrow the governments established by law in the developing countries and are using the churches as their tools.

It would be a long story if we were to relate, country by country, what the Church did to other religions and cultures prevalent from time immemorial, in Europe, Asia Minor, Syria, Egypt and North Africa. The basic cause of human miseries like poverty hunger and disease is the continuous and treacherous invasion and large-scale exploitation of innocent Asian and African nations by the cunning Christian imperialist powers throughout the centuries.

If we study the history of all underdeveloped countries of the world we will find that they were colonised, tortured, converted and then mercilessly exploited by the missionaries. In this nefarious work they have always been fully helped by the Christian kings and countries.

But in modern times they have changed their methods. Previously they used to convert nations through conquest, but today they want to conquer through conversion.

The missionaries want to achieve their aim through "service of the poor." In order to hide their sins—past, present and future—they have started many social service programmes. They have been successful in hiding their real faces in this way so that they can continue their subtle and silent invasion. Missionaries serve only those communities whom they hope to convert and then manipulate politically. Lord Halifax had said : **Every additional Christian is an additional bond of union with Britain and additional source of strength to the Empire."**

As the Niyogi Commission revealed nearly three decades ago, "All the philanthropic acts of the missionaries are simply a mask for carrying on proselytising activities, sometimes by intimidating, sometimes by tempting the simple folk. At the root of all these activities is their ambition to carve out a separate Christian State for themselves on the strength of their numbers. They are spending countless crores of rupees for that single purpose."

Mr. Clifford Manshardt says in his book, Christianity in Changing India : "We have offered inducement to accept our religion...... ..When all are converted and baptised I order all the temples of their false gods to be destroyed and all the idols to be broken in pieces. I can give you no idea of the joy I feel in seeing this done."

Mahatma Gandhi has rightly remarked that "Christianity is an imperialist religion." (Harijan, 30-5-1936)

In sharp contrast to all this, the Hindu kings, however powerful, never invaded and colonised any part of the world outside India. They never converted, or tortured, or

looted any people because they always believed in the philosophy of Jeevastha Jeevyasam —'Live and let live' (Atharva Veda, 19.69.9.)

The world famous German philosopher Nietzesche opined that Christianity was suffering from the spirit of revenge because Jesus was crucified and put to death. Missionaries always talk about their philosophy of love and service but in reality their love is a sham and aimed at achievement of their political aims. No sincere love is visible in Christian families, societies and their international relations because they do not believe in the spiritual values of life.

Right to Convert

Christian missionaries claim that since they are serving the poor they have every right to convert the latter to their own religion. They also claim that they are the saviours of the poor people in the world. People fall in their trap because it is the age of high-powered propaganda when a bad medicine is sold through publicity, while the real good medicine lies unsold in the godown. As things are, the Christian nations control all the publicity media in the world today.

But people should understand that Christian countries like Spain, Portugal, Holland, Britain, France, Belgium, Italy, etc., first conquered many innocent and peace-loving countries of the world through the sword. They exploited the victims mercilessly till they became utterly poor and helpless. They spread their languages and established their convent schools to covert the elite class and the leaders of conquered countries, or to win their sympathisers. Then they started their game of mass conversion through charitable institutions in the name of service to humanity. Thus they established their religious and cultural colonies in which their slaves fought their political battles. Hindus have never played such games.

Methods Used by Christian Missionaries :

(1) Training of more and more native missionaries in their far-flung, well-equipped and Western financed seminaries so that missionary work no more looks like an undertaking of foreigners.

(2) Hinduising some of the Christian rituals so that they do not look like parts of a foreign creed.

(3) Establishing and extending educational institutions which at least immunise the upper class Hindu children and youth against whatever Hindu ways still survive in their homes.

(4) Building and expanding hospitals and undertaking other social work in order to attract an all-round respect for the Christian spirit of social-service and to label

any questioning of their missionary motives as communal. The Hindu elite is thus neutralised in their favour.

(5) Opening orphanages and homes for the handicapped where proselytisation can proceed privately and unnoticed.

(6) Concentrating on Hindu tribals, who are removed from the main centres of Hindu population, so that there is no untoward publicity.

(7) Financing and promoting political campaigns for separate states, inside or outside the Union of India, in those areas where the Christian population has become predominant.

(8) Helping Christian jouranlists to increase their influence in the press.

There are plenty of new methods which are being regularly introduced by the missionaries in order to achieve the political aim of their masters. All this is possible because Hindus are unsuspecting, politically innocent and indifferent towards their democratic rights.

Gandhiji on Conversions

Lamenting over the methods used by the missionaries, Gandhiji wrote :

1. "If Jesus came to earth again, he would disown many things that are being done in the name of Christianity." (Harijan, 11-5-1935)

2. "Whenever a conversion has taken place, it has not been a spiritual act in any sense of the term. They are conversions for convenience." (Harijan, 12-5-193)

3. "If I had the power and could legislate, I should certainly stop all proselytising." (Harijan, 11-5-1935)

4. Proselytization is the deadliest poison that ever sapped the foundation of truth."

5. "Conversion now-a-days has become a matter of business like any other business. I remember having read a missionary report saying how much it cost per head to convert and then presenting a budget for the next harvest." (Young India, 23-4-31)

6. "My quarrel with missionaries is that they think no religion other than Christianity is true." (Harijan, 25-2-39)

7. "If a person, through fear, compulsion, starvation or for material gain or consideration, goes over to another faith, it is a misnomer to call it conversion.........Most cases of mass conversions of which we hear so much have been false coins."

Gandhiji Misunderstood

Recent history shows that Gandhi minus Hinduism is hypocrisy and Hinduism minus Gandhism is ineffective.

He had said : "If Hindus set their own house in order, I have not a shadow of doubt that Islam will respond in a liberal manner. The key to the situation lies with the Hindus."

Had the Hindus heeded his advice, he would not have gone out of his way to appease Jinnah and the Muslim League.

Nor was he wedded to non-violence in a way so that it became a cover for cowardice. He said again and again that fight against evil was absolutely necessary and that *Palayanam*, running away from the battle, was unpardonable. He never ruled out violent resistance if one could not fight in the non-violent way. He had said : "My creed of non-violence has no room for cowardice or even weakness. I have said more than once that if we do not know how to defend ourselves, our women and our places of worship by non-violence, we must if we are men, be able to defend all these by fighting." (*Young India*, 16-6-27)

Present State of Hindu Society

Hindu Dharma is great. But due to vicissitudes of its long history, Hindu society has acquired some evils. It had to survive under very adverse conditions. These evils should be fought and removed. They should not be made an excuse for turning indifferent to the fare of Hindu society and allowing it to be destroyed by its sworn enemies.

It is due to the indifference of the Hindu elite that Hindu society is in the process of losing its ancient homeland. The Hindus of Pakistan and Bangladesh are already homeless. They could at least find a second home in India. Hindus in India will have nowhere to go except the Indian ocean.

Hindus living in foreign countries should also realize it and work for the defence of their *Dharma*, because they will not be able to come back to India in times of emergency if there is no Hindu society left in India.

It is indeed amazing to find that the followers of the great Hindu Dharma are gradually forgetting its greatness. Hindu leaders, writers, journalists and members of young Hindu generations even feel ashamed in calling themselves Hindus. To cap it all, they regard their ignorance and shameful apathy towards Hinduism as a sign of their modern and progressive outlook. The elite and rich class of Hindu have no sense of belonging to their own community because of a wrong concept of secularism. A foreigner

is nearer to them than their poor Hindu brethren. They do not feel any warmth and compassion for their co-religionists. Only a strong sense of unity can remove this callousness.

Charity Begins at Home

There are many rich Hindus who donated large amounts of money to Christian missionaries in order to earn name and fame of being large-hearted. But they do not donate to Hindu charitable institutions. They should know that it is not selfish to look after the welfare of one's own family, if a man does not harm others in the process. Similarly, it is not communal to look after the welfare of one's own community if it is not done at the cost of other communities.

In fact, a community can be served best by its own members instead of by strangers. This has been the experience of charitable institutions throughout the world.

I know that some secularists will not accept my argument because their whole social and political status hinges on their perverted image of large-heartedness. They denounce their own religion to please other religionists. This false show of generosity has created great hypocrisy in Hindu society in all walks of life.

Universalism of Hindus has by reaction generated provincialism, linguistic and caste narrow-mindedness in the process. Their *sarvadharma samabhnva* has by reaction produced frustration and hypocrisy because nobody appreciates or shows any response to their generosity.

Hindu society has never supported any political party which wanted to look after its interest with the result that no political party raises its voice when injustice is done to Hindus. Muslims. on the other hand, always support the Muslim League and other organisations which were responsible for the partition of India.

One-Sided Secularism

"After partitioning the country on the basis of Hindu and Muslim population, the self-sacrificing and utopean liberalism ingrained in the Hindu blood for centuries, again clouded the minds of the Hindu leaders. They did not take into account the fact that 97% of the Muslim voters gave a clear verdict of their animosity towards their Hindu brethren with whom they had lived for centuries sharing the air, water and land of the same motherland.

"The so-called secular Hindu leaders, under the deluded notion of secularism, have wrongly accepted Sikhs, Jains, Buddhists, Harijans, Tribals, Scheduled Castes,

weaker sects, etc., as different from the other Hindus. Thus the confused Hindu leaders are gradually dividing, disintegrating and weakening the Hindu majority which forms the mainstream of the Indian nation. They are helping aliens and other elements, who are emotionally, religiously and culturally more attached to inimical countries, to gain more political power.

"Unfortunately the entire election frame-work, Government appointments, etc., are based on reservations for Scheduled Castes, Tribals, etc., that is, religious castes or ethnic considerations. This is creating divisions in the country in the form of votebanks, reservation riots and communal riots."

It should be understood clearly that one of the main reasons for the anti-national activities and inefficiency increasing in the country is appeasement of the minorities.

Hindu Society and the Press

"Today we are told that Indian culture is not Hindu culture, that it it a composite culture made out of many cultures. Today we are told that the history of India is not the history of Hindu society, or the Hindu nation.

Today many foreigners and misguided Hindus are busy trying to prove that India is a sort of dharmashala where many foreign invaders, including Hindus, have come from abroad and that Indian culture is a khichdi of all the cultures of those invaders. Our history is being twisted to prove this. And the strangest thing that has happened is that the religion of this country is no more Sanatana Dharma which is supposed to be some sort of a primitive superstition.

Unfortunately, Hindu society or the national society has no centre or press for presenting its own point of view.

A large part of the press in India is nominally owned by people who are members of Hindu society. But their sole interest centres round making money rather than serving the society and the culture to which they belong.

When some one wants to present the national point of view in this press, the owners excuse themselves by saying that they do not want to be branded as Hindu communalists. But they never hesitate to put the same press in the hands of antinational editors in order to earn the cheap reputation of being secular. □

(Courtosy : Masurashram Patrika, Bombay)

OM

TRUTHFULNESS

by RAM SHARAN VASHISHTHA

Vedas lay utmost importance to a truthful life. Truth is the foundation of moral life. It is the basis for the uplift of moral and spiritual progress. Truthfulness is a recognised principle of great value in all religions. In the Vedas great stress in laid on truth. There are many verses on this subject. In Yajur Veda (1-5), we have, "From today I give up false-hood and will follow truth". In another verse in A4-9-7 it is said","I will speak truth and not false,"In A 14-1-1, Veda says"This earth is based on truth". Not only speaking of truth is insisted upon, but Vedas go further and want thoughts and actions also to be true."(R 10-67-11). R 8-62-12 says"Let us praise God who is true and not untruth. In R 9-113-2, a man prays for a truthful life. R 7-104-12, Veda tells, "A prudent man can distinguish between true and false as these are opposed to each other". In Y 19-77, it is said that God has assigned faith in truth and not in untruth".

In R 10-27-1, Veda tells, nothing is concealed from God's knowledge, and he protects the true and punishes the false". Vedas insist again and again on speaking truth as necessary. In Y 39-4 also, it is said,"may my speach be truthful". In Y 19-33 Veda says "that from faith truth is known" Atharva Veda says "A Brahman's speach is true", In R-5-18-13 it says"speak true, speak sweet" In Upnishads also great importance is given to truth. In Taittireya Upanishad it is said I speak true, I speak right" (1-1)

In Manduk ! (3-1-6), we have, truth conquers and not false-hood. In another Upnishad it is said, "Oh God-lead me to truth from false-hood." Sage Manu, the law giver, has said "By truth mind is purified, there is no religion better than truth." (3-1-6)

In Ken-Upnished the sage says—

"By truth and austerity God is known and realised. Lord Budha also insisted on truth, when he wrote. "Truth (i) leads, to the kingdom of heaven, it is founded on truth. (ii) "Truth is eternal, it knows no birth, no death. It has no begining nor an end". (3) By truth alone one attains Nirvana".

Basing his faith on scriptures, Gandhiji translating those ideas in his own words, said "God is truth and truth is God".

Shri Tagore writes—"Truth is the image of the Eternal. Guru Nanak has given utmost importance to truth and devotion to God. He says, "God resides in the hearts of the true, one who is truthful, worships God".

In the Bible also, it is written "Lie not, but be truthful". Thus, it is clear that truthfulness is a universal doctrine. It is of great value. It is the corner stone of good character. Swami Dayanand has advised men "to accept what is true and reject what is false", In Y 34-4 it says, "May my speech be truthful." In A4 9-4, I will speak truth. Fram Guru Granth Sahib (Eng-Tr) (P 47). "A man while speaks truth, sips Amrit and dies once only". (P 48) God is truth, He himself, induces devotion to truth. (P 80) Five are the means to salvation.

"First is truthfulness. 2nd is honest effort (3rd) is prayers to God for good of all (4th) A sincere heart, (5th) devotion to God and "Meditation".

(P 115) A man gets true joy from forgiveness and truthful living."

From Bible Psalm (1-13)

"Oh God, send out the light and the truth to lead us. (1 22) He who knoweth truth, cometh to light. Oh God of light." (Psalm 1-4) "Gods truth is a shield and a bulwork. "Be true to the self," Said the greek philospher Socrates. □

(Continued from Page 4)

History stands witness to the fact that the Sati custom was not prevailant before the Muslim rule in India nor there is any mention of it in the Vedas During the Ramayan period King Dashrath had three Queens; but none of them became Sati after his death. Later, during the Mahabharata period, when Prince Abhimanyu was killed in the battle-field his wife did not die with him at the funeral pyre. We come accross many instances of widow-marriage in our shastras but not of the sati custom. This superstitious belief is the legacy of Muslim rule in India, which also gave rise to such ill favoured customs like child-marriage, pardah and dowry in the Hindu society. We know that the orthodox section of the Hindus, who are still submerged in the pool of superstitions and age-old beliefs, will not react to oppose them. Therefore, Arya Samaj will have to take up the cudgels against these social evils to liberate our women from the tyranny of such mediaeval customs.

—S. C. PATHAK

MAN–THE WORST ABUSED MACHINE

By D.N. VASUEDVA

Bhagwan Bhawan, Gurunanakpura, Phagwara, (Punjab)

We are using many machines. We keep them safe. No driver likes to use impure and improper fuel. But man himself is a very badly abused machine. He is himself great enemy of his community due to ignorance, ill-teaching and frauds of selfish people. As a child, he is fed what he should not eat, he is taught what he should not read and he is made to live where he should not live. The first enemy of a child are his ignorant parents who enforce their bad habits and customs on him. As a meat eater they feed also their children meat thereby sowing seeds of all sins in the very childhood and preparing the child as candidate for all crimes of the world. Many inpsire him to smoking or drinking by doing'such evils in his presence.

Out of home he becomes victim of selfish teachers and in many cases conceited enemy of his own motherland. For example, a large number of people taught by foreign missionaries have become great enemies of their own Indian brothers. Foreigners are sure to teach foreignism. To allow foreigners to spread education in India is as risky as to recruit Pakistanis or Chinese in Indian Army.

In schools non-vegetarianism is taught on the pretext of vitamins and proteins without giving any hint about bad effects of non-veg-diet on our charactor and health. Menace of co-education forefeits the very purpose of education due to its adverse effect on health, concentration on studies and illegal contacts within students and teachers. We wish Namaste or Namaskar on our own, otherwise it is not taught in the schools.Right from entry to exit from the school, not even a single chapter is taught against smoking, drinking, adultery and other social evils. On the other hand, undue stress is being given on different languages,vulgar culture which is just a seed of separatism.

Three types of man-killers create troubles: (i) Brain killers (ii) Greedy people and (iii) direct looters through the force of politics, authority or physical power. Brain killers have divided the whole world in nuclear blocks putting human life in danger. They are responsibile to separate old Indian brothers permanently as Indians and Pakistanis. Even within India seeds of separatism are being sown by promoting regionalism, linguism, culture

(Contioued on Page 28)

COUGH AND COUGH

Dr. J.N. PANDE

Most of the respiratory disorders result from tobacco smoking, environmental pollution, lack of immunization and poor nutrition. These conditions are preventable to a great extent. The author in this article suggests simple guidelines to promote respiratory health.

—EDITOR

Cough is an extremely common symptom of respiratory disease. There is hardly any one amongst us who has not had cough. Quite frequently cough is a manifestation of minor respiratory infections such as common cold or flu, but it may also be an important symptom of underlying serious disorders such as tuberculosis or lung cancer.

A normal adult inhales something like 15,000 litres of air every day. This air is frequently contaminated by various pollutants, namely, dust particles, tobacco smoke, smoke from the factories, emissions from automobiles, and smoke from domestic fuel. In spite of the fact that the nose and upper respiratory passages have an excellent mechanism for filtration of air and removal of particulate material above 10 microns, some of the pollutants do reach the lower respiratory tract. They are then trapped in a protective mucus blanket covering the lower respiratory tract, and either coughed out or removed by ciliary movement to the throat fromwhere they are swallowed.

Like sneezing, cough is also a protective reflex for the respiratory tract. It helps in eliminating foreign bodies, inhaled irritants of excessive secretions from the respiratory passages. During the act of coughing, these materials are ejected very much like the bullet from an air gun.

Repsiratory infections

Respiratory infections are the commonest cause of cough. These infections, which may be caused by bacteria or viruses, results from inhalation of air contaminated by micro-organisms. When a diseased person coughs or sneezes, he may eject up to a

millon tiny particles containing micro-organisms. Many of these remain suspended in the air as droplet nuclei, and cause infection in other subjects in the vicinity.

Cough is a common symptom of upper respiratory viral infection or colds. It is estimated that an average healthy person suffers from 2-3 episodes of viral respiratory infections every year. The disease is mostly self-limiting, and requires no specific treatment. In most of these instances, the person recovers within a week of onset of symptoms with a 'cold-like' illness. However, any cough which lasts more than a fortnight must be taken seriously. Moreover, if the cough is accompanied by pus or blood mixed sputum it calls for immediate attention by a physician. Other signs of underlying serious disease include weight loss, prolonged fever, chest pain, breathlessness, night sweats, palpitations, wheezing, hoarseness of voice, etc.

Smokers frequently suffer from chronic cough, which is often dismissed as 'smokers cough' and of no importance. This, however, is a wrong notion. Tobacco smoking is the most important cause of serious respiratory disorders such as chronic bronchitis, emphysema and lung cancer. Eealy symptoms of these disorders are likely to be treated lightly as 'smokers cough' with disastrous consequences.

Tuberculosis of lungs

Tuberculosis of the lungs continues to be a very serious health problem in India. Persistent and unexplained cough calls for thorough medical check-up as well as an X-ray of the chest, and sputum examination. It may be emphasized that physical examination of the patient by stethoscope alone may not be enough to rule out the possibility of tuberculosis, and in the presence of suggestive symptoms, an X-ray of the chest must always be taken. An enlightened individual has the right to demand this investigation, if overlooked by the treating physician.

Lung cancer

Lung cancer is a smoking related cancer, and, therefore, largely preventable. Cough and spitting of blood are important symptoms of this disease, but unfortunately, the diagnosis is rarely established at early stages, and the disease usually has a fatal outcome. Hence greater emphasis should be on prevention of lung cancer by avoiding or stopping smoking rather than its early diagnosis and treatment.

Prevention of respiratory diseases

There are several measures which can be extremely useful in the prevention of various respiratory diseases. They must be practised by all of us, and are an important

part of health education. Some of the important measures are enumerated below :

(1) Proper observation of immunization schedule recommended in India. B.C.G. vaccination given at three months of age is helpful in reducing the incidence of tuberculosis. Vaccination against diphtheria, whooping cough and measles is also important in preventing these disorders and their sequelae.

(2) Large family size, overcrowding, poor socio-economic status and malnutrition are significantly related to the incidence of respiratory infections in children. These are basic issues and the Government is tackling the problem by promoting family planning and literacy amongst the affected communities.

(3) Prompt and adequate treatment of childhood respiratory infections is necessary to prevent the development of complications and sequelae causing life-long respiratory disability.

(4) Certain measures may be useful in preventing the spread of respiratory infections from one person to another. A person having cough should always put a cloth or kerchief over his month and nose while coughing or sneezing. Close physical contact with a diseased person by his friends and relatives should be avoided. Diseased person should not spit indiscriminately in the house, on the roadside or in public places. Sputum should preferably be collected in a closed container and disposed of in a proper fashion.

(5) Tobacco smoking should be discouraged. It should be banned at all public places. Every smoker must remember that he is endangering not only his own health, but also of his spouse and children, as well as his close associates.

(6) Regulations regarding industrial hygiene must be strictly enforced in order to provide clean air not only to the industrial workers, but also to the persons residing in the vicinity of industrial areas. Adequate ventilation must be provided for the workers working in dusty environments. Smoke-emitting vehicles should be banned from plying on the road.

(7) Use of smoky domestic fuel should be avoided if possible. If at all it is used, the kitchen should be well ventilated to let out the smoke. Smoke-emitting fuel should not be used in the bedrooms.

(8) any person having cough for more than a fortnight should consult a physician. It should be done earlier if other symptoms such as chest pain

or blood spitting are present. If the physician is unable to make a diagnosis by physical examination alone, he should order a chest X-ray and sputum examination.

(9) Full and complete treatment for respiratory infections, particularly tuberculosis, is mandatory in order to avoid complications and chronicity. Physician's advice regàrding treatment should be strictly adhered to.

(10) Regular physical exercise tones up the respiratory system. Daily physical exercise resulting in a feeling of mild breathlessness is desirable. Certain breathing exercises are also beneficial in improving the efficiency of the respiratory muscles.

By and large, most of the respiratory disorders result from tobacco smoking, environmental pollution, lack of immunization and poor untrition. These conditions, therefore, can be preventable to a great extent. We should all endeavour to promote respiratory health by observation of the simple guidelines suggested above.

—*From AIIMS Public Lecture*

□

(Continued from Page 24)

and other personal matters as a result of which Indians are being treated like foreigners themselves. Even the English name of India as "Indian Union" smells of separatism meaning a union of different states and not the states as organs of the same country. Hindi name 'Bharat' smells of no separatism like the names of other countries like China and Japan. It is just due to blind copying of USA, UK etc.

Greedy people fleece both producers and the consumers producing rift of communism and capatalism. They sell poisons like cigarattes, wine, meat etc.

All these human troubles are due to lack of Vedic education which is only secular in real sense. Even modern political parties are communal as their members have to follow their leaders blindly whether right or wrong. Wrong cannot be right by mere faith as right.

□

News and Views

Women's call to raise voice against Sati

Puri, November 29 (PTI) : A huge all-India women's rally here yesterday called upon women all over the country to raise their voice against attempts by the "obscuratists and vested interests" to undermine their dignity and rights.

The rally was sponsored by various women's organisations to protest against the sati incident at Deorala. A resolution urged all right thinking people to appreciate and help the cause of women.

Swami Anand Bodh Saraswati, President, Sarvadesik Arya Pratinidhi Sabha, emphatically repudiated the concept of sati which, he said never had the sanction of the "shastras". Condemning those who were glorifying sati, he severely criticised the Shankracharya of Puri, Jagadguru Nironjan Tirtha Dev Swami, for his statement in support of sati.

The rally, which was addressed, among others, by the Orissa Chief Minister, Mr. J. B. Patnaik, and several women leaders, also decided to form an All-India Women's front involving all Women's institutions to carry out a relentless country-wide campaign for generating an awareness about the rights of woman against all kinds of socio-economic injustices.

Mr. Patnaik said it was a pity that evil social systems were being revived now.

A congress MP., Mrs. Sudha Joshi, said : "Roop Kanwar was actually forcibly burnt to death by her family members and other religious fanatics".

Mrs. Joshi, who visited Deorala village to make on—the—spot study of the "heinous crime" told the rally that she was informed by the local people that the girl was forced to sit on her husband's pyre despite her pleadings and cries.

Asia-Pacific Hindu Conference at Singapur

The first "Asia—Pacific Hindu Conference" will be held at Singapore on 01—03 April, 1988 under the auspices of 'Hindu Centre of Singapore' in cooperation with Vishva Hindu Parishad.

The THEME OF the Conference is "HINDUISM IN CHANGING SOCIETIES". Delegates from various Asian and Pacific countries will participate in this Conference. There would also be observer delegates from the countries of Europe, Africa, America, and Australia.

Associated programmes will be held in Kualalumpur (Malaysia) and Bangkok (Thailand)on 04—05 April and 06-07 April 1988 respectively.

Arya Samaj Singapore Celebrations

The Arya Samaj Singapore Celebrated its 60th Anniversary on 26th/27th December 1987. Arya brothers and sisters from India and other countries participated in the functions which were held at the Arya Samaj premises, at 113-114, Syed Alvi Road, Singapore-8, under the Chairmanship of Shri Vandematarm Ram Chandra Rao, Senior Vice President, Sarvadeshik Arya Pratinidhi Sabha.

Renowned Sanyasis, Vedic scholars and eminent speakers of the Aryan world addressed the congregations.

Office Secretary
S.C. PATHAK

Anniversary of Veda Sabha in South Arica

The Veda Dharma Sabha was founded in 1909 in Pietermaritsburg in Natal Province of South Africa. The Sabha's 78th Anniversary Celebrations were held lately at Ved Mandir-Longmarket Street. The session was held on 11th October with a Maha Yajna, hoisting of OM Flag, laying a pleque of Arya Mansion in the second session at Lotus Hall where the President Mr. S. Satgar gave his welcome speech Dr. Thillayyel M. Naidoo, lecturer in the Deptt. of Science of Religion in the University of Durban Westvillie was the guest of honour on this occasion.

B. D. Snatak
C 4 B/3329, Janakpuri, New Delhi-58.

AN HIMALAYAN PILGRIMAGE

G.B.K. HOOJA

5, Abul Fazal Road, Bengali Market, New Delhi-110001

Himalayas have attracted Indians from all over the country from ancient times. The legendary heroes of the Mahabharata ultimately perished in the Himalayas. The Adi Shankar went to the Badrinath on foot all the way from Kerala and rennovated the temple. Traditionally, the service (Puja) at the Badrinarain temple is performed by a Namboodiri. Guru Gobind Singh went and practicised austerites at the Hem Kund. To be in the Himaldyas is to be in the abode of gods.

You see pilgrims from all over India speaking different languages treking along the winding bridal paths, chanting the names of their gods. Having dips in icy cold streams and enjoying hot baths in the hot springs which are dotted here and there, the pilgrims move on step by step on slippery, snowing and dangerous paths on to the goal. It is indeed a sight for gods to see the spiritually intoxicated Yatris their elevating, exciting, soul-striving marches. They seem to forget their mumdane existence and visibly soar beyond into the spiritual zones, conscious of the insignificance of man and the grandeur of Nature and the Creator.

It would be indeed a due subject for socio-spiritual research, why and how, millions of devotees have been answering the call of the Himalayan gods since times immemorial, even as the Himalayan rivers sweep downwards past boulders, jungles and plains to meet the ocean, ever restless, ever active, and constantly on the move.

Village temples dominate the scenario and where two rivers meet it is a sacred spot, the Rudra-prayag, the Devprayag, the Som-prayag and so on. Each temple and each Tirth had a hoary history which the locals regale w th all the faith and simplicity characteristic of the people, born and bred in the *aranyak* (forest) culture of the Himalayas, unpolluted by gross materialism. convinced of the supremacy and power of the local god.

The *pandas* (priests) are an unique institution. They have parcelled the country among themselves and the very first question they ask the pilgrim who lands up, is : where have you come from ? And he is taken charge of by the priest in whose territory the district of the pilgrim falls. The priest then looks after his comforts, physical and

spiritual, arranges night halts, provides beds and other necessities, assists in arranging transport, etc., of course for a return. He also maintains his geneology and tries to link him up with his ancesstors who might have made the pilgrimage in the earlier times. I have heard the *Pandas* offering to make matches, having noted down the particulars of caste, socio-economic status and other details.

Labour is very cheap and honest. A *dandi* with four carriers from Gouri Kund to Kedarnath (14 Kms) may be had for anything between 3 to 4 hundred rupees. A mule would cost from 100 to 150 rupees for return journey and a *kandi* (pick-a-back carrier) would cost about Rs. 80/-. The prices fluctuate around this range from day to day depending upon the supply and demand.

One must pay homage to the tough labour force which undertakes this hazardous task, to make a living. The labour may be identified by patched trousers. torn shirts, country-made shoes. Recently, however, the Bata enterprise has made a welcome entry and seeks to shod the labour force, thereby making it more comfortable to walk across.

The municipalities would also appear to be reasonably active. Streete are being continuously cleaned by the municipal sweepers. Public latrines and facilities have been provided but travel comforts could certainly be improved as communication revolution enables more and more tourists adventure into these areas.

A serious lack which I noticed was the non-existence and non-deployment of the university bodies to undertake social service work in the high season. I came across an NCC platoon from the Garwal university doing map reading at Badrinath but otherwise one felt a big lack in the absence of organised youth groups or *seva samitis*. Boy scouts, rovers, girl guides and seva samitis could certainly provide social services, particularly medical relief to pilgrims in distress.

Another irksome system which was noticed was the levy of tolls and octrois at almost every halt through the journey. One wonders why such tax could not be collected at one point and then disbursed amongst the various munitipalities.

Over the years elections have made the local people more enlightened and politically conscious. Even *pakorawala* (snack vendors) can distinguish between the Congress and the Janata Raj. I found one such *pakorawala* contemptuous of the Morarji regime which broke down under the pressure of its own infighting. He said that he had voted for the Congress at the last election as he felt that the party in power could be expected to render better service.

The overall impression that one gathers as a result of such odysseys is of India's Umbrella unity. You meet men from South, East, West, Tamils. Kannads, Malayalese, Andhras, Bengalis, Assamese, Gujaratis, Maharashtrians, Punjabis and of course, Uttar-Pradeshis. You meet Brahmins, Kshatriyas, Vaishyas, Shaivites, Vaishnavites, Jains, Sikhs and now on increasing number of curious foreigners of various hues and tourists. □

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Editor : **S. C. Pathak**

Vedic Teachings

॥ मन्त्र ॥

परि माऽग्ने दुश्चरिताद्बाधस्वा मा सुचरिते भज ।
उदा युषा स्वायुषोदस्थाममृतां अनु ॥

(यजु: ४-२८)

OM : PARI MAGNE DUSHCHARITAD DADHASVA MA SUCHARITE BHAJA/
UDAYUSHA SVAYUSHODASTHAMAMRITAM ANU//

(Yaju. 4. 28)

MEANING IN PROSE ORDER

(AGNE) O my guide Lord (BADHASVA) dissuade (MA) me (PARI) absolutely (DUSHCHARITAT) from sinful conduct and (BHAJA) establish (MA) me (SUCHARITE) in righteousness, so that I (UDAYUSHA) by leading sublime life, (SVAYUSHA) within the span of life (UDASTHAM), enjoy (AMRITAM ANU) the pleasures of final beautitude.

EXPOSITION :

The constitution of a country serves the purpose to lead a nation in discipline, the rules of grammar serve the purpose to discipline a language; the code of conduct instructs every individual to self-discipline. However, the first two are mandatory and the latter is voluntary.

The foundation of Vedic code of conduct is laid down on the solid rock of virtuous conduct and immense importance has been attached to it. In the words of MANU—the righteous conduct is the supreme virtue. While describing the benefits of virtuous conduct MANU said, "by adopting the code of virtuous conduct one attains long life, desired offsprings, imperishable wealth and it also destroys the wicked elements in one's life. Further MANU said, "the unvirtuous conduct becomes the cause of defame, disease and loss of life".

Society is a group of individuals and every individual who possesses the qualities of virtuous conduct, not only enjoys the sublimity of life, honour in the society but also is an invested capital with the society.

Thus MANU instructed that everyone should regulate his conduct according to the teachings of Vedas and Vedic Seers, the experiences of the noble people and the approval of his own soul with the eyes of wisdom.

The utmost salient feature of virtuous conduct is purity of mind. We are product of our thinking and the mind is its abode. The contemplation of our mind influences our conduct and behaviour, Bhagwad Gita has summed up precisely:—

"While contemplating the object of senses, a person develops attachment for them and when the desire is not fulfilled anger takes birth. Anger becomes cause of delusion, from delusion arises loss of memory, from loss of memory intelligence is lost, and when intellect is lost, man loses his own identity."

This is the reason that emphasis has been laid upon the purity of mind. Purity of mind is also connected with the purity of senses because the senses are instrument of the mind. It is also important to divert the senses from evil path. Maharshi Patanjali has stressed on the importance of abstinence from sexual indulgences while explaining Yamas. The misuse of senses is bound to cause trouble not to an individual but to the society at large. The society can be saved when people will adopt the code of morality with full faith.

There is a prayer which indicates the importance of purification of senses :—

> 'O Ye learned men ! enable us to hear what is good with our ears, and see with our eyes what is good. May we attain that age which is enjoyed by the learned through devotion and healthy physical frames'. Yaju 25.21.

Purity of speech is a vital part of virtuous conduct. All the expressions and feelings are expressed through speech. Sometimes our speech expresses what we meditate in our mind, other times we speak without consulting our mind and on many occasions we don't choose appropriate words for our expression. Sweet, charming and mannerful speech, precise and selective words, thoughtful expression is a valuable commodity.

For a healthy and virtuous life there is hardly any room for vices, such as drinking, gambling, use of drugs, extra marital relations etc. On the contrary humbleness, forgiveness, acknowlegement of our faults, broad mindedness, regard for elders are the main characteristic of virtuous conduct.

By following the Vedic Code of Conduct, indeed every individual will lead a sublime life and for this purpose in the prayer the devotee asks for strength and guidance from the Lord.

By Krishan Chopra, M.A.

Editorial

Our Educational Policy

Our country today needs well-qualified, self-disciplined, selfless, energetic and dedicated workers, both in the political and social fields, to lead the masses on the path of progress and prosperity. This can be achieved only when our children studying in schools and colleges are given proper education to make them faithful citizens of India, imbibed with true nationalism. In our educational institutions stress is laid only on the teaching of subjects through text books with the sole aim of passing examinations to get a degree or a diploma. Very little is done to inculcate in the students national spirit and dedicated service to humanity.

No doubt education must provide an opportunity to every citizen to awaken and develop his inner faculties and to use them for the national development. It should also stimulate the creative faculties of our youth for their professional advancement, scientific and technical knowledge; but education must also raise their political and moral standards and develop sense of responsibility. This can be achieved only when, besides being job—oriented, it is made character-oriented also.

All the social evils, corruption, negligence of duty, dishonesty, violence, religious intolerance etc. are due to the fact that the education imparted in our schools and colleges is devoid of religious instructions which is so very esential for the character building of students. We consider education only as a source of income and a media for obtaining material gains.

Unfortunately, our Govt. is either not conscious of this basic fact or purposely avoids inclusion of religious teachings in the curriculum in order to maintain its so-called secular stance. Our new education policy, formulated by the Govt. recently, is totally materialistic in its conception, without any stress on character building. Under the new policy even Sanskrit, which is the mother of all Indo-European group of languages, finds no place. Our political pundits do not perhaps understand that Sanskrit is the soul of our 'Sanskriti' (culture). Without Sanskrit the younger generation of our country cannot fully understand its culture which is basically Vedic in concept. We hope, the Govt. would still review its education policy so that it conforms to both the physical and moral needs of our youths. It is always better late than never.

S.C. PATHAK

Yog Darshan (Patanjali's Yoga Sutras)

Elucidation by Dr. T.R. Khanna, U.S.A.

(continued from the previous issue)

(धारणा)

DHARANA

देशबन्धश्चित्तस्य धारणा ।

SUTRA 1

DHARANA, fixation is holding the mind steady on a single object.

Commentary :

Concentration is attained by fixation on the top of the nose, by watching the breath in and out, by fixation on the tip of the tongue, the top of the palate, or the root of the tongue. One can also meditate on the psychic centres. There are seven psychic centers, or CHAKRAS, described in MANTRA :

CHAKRA	PHYSICAL LOCATION	CONTROLLING PURPOSE
1. BHU (MULADHARA)	Lowest part of abdomen and genital organs.	Hormonal energy controlled to raise consciousness.
2. BHUVAH (SVADISTHANA)	Lower abdomen and both legs.	Supporting power to the body.
3. SVAH (MANIPURA)	Abdominal organs	Physiological forces.
4. MANAH (ANAHATA)	Anatomical chest organs and heart centre.	Feel pulsation of universal love in the heart centre.
5. JANAH (VISHUDDHA)	Neck, the gateway of life.	Union of consciousness with the electromagnetic field of PRANA.

6. TAPAH (AJANA)	Third eye, middle of forehead comprising sensory and motor system of the central channel (except the cerebral cortex)	Concentration on it brings the experience of light and union with the Supreme.
7. SATYAM (SAHASRARAM)	Cerebrum, cerabellum and cerebral cortex in the cave of the head.	The highest CHAKRA. Concentration on it brings union with PURUSA AND BRAHMAN.

तत्र प्रत्ययैकतानता ध्यानम् ।

SUTRA 2

DHYANA is progressive suggestion by means of mental or vocal effort to bring the mind closer to deep meditation.

Commentary :

Awareness of an object or subject disappears, and one experiances a state of quasi-hibernation. The thought and idea of thought are merged into space. One goes beyond time and place.

(समाधि)

SAMADHI

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ।

SUTRA 3

When all thought forms and their meanings and distortions and perceptions of the mind disapear, this is known as SAMADHI (absorption).

Commentary :

This kind of absorption takes complete control of the mind and the reflection of the object, which is effulgent light, shines forth. The mind disappears, and the essence of the object remains.

त्रयमेकत्र संयमः ।

SUTRA 4

When concentration, meditation and SAMADHI (absorption or trans—consciousness) work simultaneously, it is called SAMYAMA, which means sameness or oneness.

Commentary :

SAMYAMA connotes enduring unity with, and total establishment in, universal Consciousness.

तज्जयात् प्रज्ञालोक ।

SUTRA 5

Through the practice and the mastery of SAMYAMA comes intuitive wisdom and light.

तस्य भूमिषु विनियोगः।

SUTRA 6

By practice and application of SAMYAMA, one discovers the various states of consciousness.

त्रयमन्तरंगम् पूर्वेभ्यः ।

SUTRA 7

These three, namely, fixation, suggestion and absorption, are integrated than the preceding five, namely.

YAMA, NIYAMA, ASANA, PRANAYAMA and PRATYAHARA.

Commentary :

Under concentration, meditation and absorption, the psychic energies flow spontaneously. In the preceding five, one is consciously trying to work up to sponteneity.

तदापि बहिरंगम् ।

SUTRA 8

These three, however, do not lead directly to seedless SAMADHI (absorption).

Commentary :

The practice of SAMYAMA leads to mild absorption of SAMADHI. But the seedless, deep absorption requires intense spiritual practice.

व्युत्थाननिरोधसंस्कार योरभिभव प्रादुर्भावौ ।
निरोधक्षणचित्तान्वयो निरोधपरिणामः ।।

SUTRA 9

The mind desires to suppress disturbances, which, in itself, is a disturbance of the mind. Before the mind can free itself from desires, even the desire to be desireless must be eliminated.

तस्य प्रशान्तवाहिता संस्कारात् ।

SUTRA 10

Good SAMSKARAS (impressions) flow like a deep, steady river.

Commentary :

When one is in a clear, crystal state, the stream of pure consciousness flows peacefully and calmly.

स्ववार्थतैकाग्रतयो क्षयोदयौचित्तस्य समाधि परिणामः ।

SURTA 11

SAMADHI leads to ultimate bliss, and one becomes free from the duality of the world.

Commentary :

When we are confused and unhappy, we see only the dark side of the coin. Demonic and angelic are two sides of the same coin. When we think in destructive ways, we become self-indulgent.

शान्तोदितौ तुल्यप्रत्ययो चित्तस्यैकाग्रता परिणामः ।

SUTRA 12

When the past and the present become the same, one reaches the state of one-pointedness.

Commentary :

When we are no longer distracted, we see the Cosmic Self in everyone. One-pointedness, the quality of the Cosmic Mind, and many-pointedness is the characteristic of the materialistic mind. The materialistic mind is like a child who wants everything he sees in the toy shop.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्था परिणामः व्याख्याताः ।

SUTRA 13

Through the inversions of the mind, insight is gained into changes of form, chemistry, and state. The universe is simply a projection of the mind.

Commentary :

Everything filters through the mind. Through meditation, a continual flow of spiritual energy will cleanse the mind of emotional and mental blocks.

शान्तोदिताऽव्यपदेश्य धर्मानुपाती धर्मी ।

SUTRA 14

It is the nature of everything to go through changes, disturbances, and indefinite phases.

क्रमान्यत्वं परिणामान्यत्वे हेतुः ।

The universe evolves through infinite variations of matter and energy, in successive stages of development.

Commentary :

The body is composed of a cellular network, which is the universe in micro-form. We are the micro of the macro. As the universe goes through incessant changes, so do we. One thing which remains unchanged is the eternal essence of man and universe. The eternal essence, the Ultimate Reality, is changeless, formless, omnipresent, omnipotent and omniscient.

(To be continued)

☐

LIFE ON OTHER PLANETS

By KARAM NARAIN KAPUR

6 A/31, W.E.A. Karol Bagh, New Delhi-110005

Swami Dayanand writes in Satyarth Prakash (p. 216) :—"This small planet (earth) of God is inhabited by men and other living beings. Can it be that other planets are devoid of life ? No act of God is without purpose. The purpose of creating all those planets would become meaningless if there are no living beings on these planets. Therefore, it follows, that human and other living beings exist there."

2. Atherv Veda (3-15-2) says :—

"May the many paths, which exist between the earth and the heavens and are connected with the heavenly bodies, yield us milk, ghee and other nourishing articles of food, and may we amass wealth by trading in them."

It is self evident that trade with other heavenly bodies is possible only if human beings exist in those planets.

3. (a) Astronomer's estimates tend to accept the figure of inhabitable earth like planets in our Milky way alone at hundred of millions ("The Gold of God by Erich Von Daniken-p. 63).

(b) Professor Ruth Reyna was commissioned by the U.S. Space Authorities to produce a report which was based on the interpretation of Indian Sanskrit texts. According to Dr. Reyna, the Indians began space flights around 3000 B. C. in order to seek safety on Venus from the threats of a deluge. The Sanskrit texts were translated in the University of the Punjab. (Ibid pp. 207-208).

(c) Dr. Donald K. Slayten, a member of the Apollo Crew which carried out a historic rendezvous with the Soviet space-craft Soyuz in 1975, has said that man is a tiny live entity : There are many existences in space that are larger than man. He expressed the belief that for man, a small existence, it is difficult to undertand a great concept, adding that it would take a greater mind than the present man to understand the situation.

(Continued on Page 16)

A NEW YEAR'S MESSAGE

From : **Dr. T.R. KHANNA** (*U.S.A.*)

When our mind is in a clear state, we feel absolutely free from anxiety. We have to look at life from this clear state. Then our problems will disappear.

Problems arise because we get involved with our feelings, with this materialistic world, and with self destructive actions. We give no time, no chance for our soul to experience ultimate freedom. When we drop "wanting this", "wanting that", when we stop expecting things to go "our way", when we stop trying to fill our "emotional holes", we're FREE.

Mind is a tool. If we give it wisdom, it will serve us well. Good attitudes make us; bad attitudes break us.

If we make a cult out of paying attention to our body and forget about our soul, then we create our own problems. That's what makes us unhealthy and unhappy. It's like worrying about every little squeak our car makes, while forgetting to check the gauges. Mind is preoccupied with the body and has forgotten consciousness.

As our car needs to be filled up with gas to run well, the mind needs a daily dose of inspiration to function well. Positivity is the mind's natural state when it is not preoccupied with worry, anxiety, emotions, grudges, vain hopes, impossible dreams and self-defeating thoughts.

The poet says, "There is no end to hopes, hallucinations and delusions. Making his first million, man gets so old. Hopes, aspirations and desires have not left man. He has CONSUMED himself in them."

So, to become free, we must drop negativity, bad attitudes, unrealistic expectations, desires and dreams. This supreme state is beyond objects, feelings and personal relationships. It is touching the unmanifest, ecstatic state in the depth of one's being. Realizing this, one says, "I am the incarnation of the supreme. Nothing can make me any less than that!"

All created objects are manifestations of the Supreme. If they're there, it's fine; if not, why worry? Our happiness does not depend on them. Happiness is identification with the Supreme.

So start the day with inspiration. Start the day by purifying the mind and body through energy and wisdom. Build self-confidence in the soul. Practice good thoughts and good actions to uplift the soul. Strengthen the mind by not depending on other people nor on things outside of yourself. Do positive actions which strengthen and reinforce your soul. Never give up on yourself !

The Lord says, "I have given you all these good things. I have given you all the same prayers and the same wisdom. If you don't practice what I have taught you, what can I do ? I have given you all this same human mind. If you don't inspire it, what can I do? I have given you all this same human body. If you don't strengthen it, what can I do ?"

We can only liberate ourselves from negativity and jealousy when we develop love for our higher nature. Past actions lead to future destiny. We can't become slaves to past habits. We have to become inspired souls

The only way our happiness is going to be stable is when we have gone beyond our bodily pain and our negative mental states. We have to put out good energy to be a good example for others. We have to remain grateful.

Everyone in this universe has a right to live to his fullest potential. The one who hears and heeds the wisdom will heal.

He who has controlled his mind and subdued his ego is known to have commitment to his soul. He is known as a wise person. A wise person never gives bad vibrations to others. A wise person does not get attached to mental dreams or past memories. He inspires himself and moves forward in the NOW !

So move forward, O glorious human being! Never lose sight of that Creator who gave you such a high state of consciousness and such prosperty. There may be challenges in your life, but to lose courage is the highest crime !

☐

A Guide to Truth

By—SHRI DHANWANTAR SINGH
Dalhousi (Chamba), Himachal Pradesh

CHAPTER—XI

It is well known to all that there was only one Vedic religion throughout the world 5000 years ago. But the battle of Mahabharat between Kaurvas and Pandvas resulted in the death of almost all the great people which destroyed the sovereignty of Aryas. Before this war culture of Aryas was unique in the world. It is written in Manusmriti (II-20) that the people of the world used to come here to learn sciences and arts. Aryavart was the teacher of the world. In Maitri-upanishad, names of seventeen emperors have been mentioned who ruled the world at that time. Last of them was Bharat, in whose name Aryavart is called Bharat even to-day.

Like modern times, there were rifles and guns in the olden age. Reference of progress of philosophy, medical science, arithmatic, poetry and other knowledge has been given in modern books which is known to learned men. Knowledge spread from Aryavart to the west. First to Egypt, then Greece, thereafter to Rome and then spreading to whole of Europe, it reached America.

Bharati people have a false complex in assuming Europeans superior in all aspects, such as some people assume Germans having good knowledge of Sanskrit. But actually Europeans have taken wrong meanings of good things in Sanskrit. For instance Mr. Max Mueller, a German, known as scholar of Sanskrit, has interpretted the word "bradhnam" (ब्रध्नम्) (Rig-Veda 1-6-1) as horse whereas its actual meaning is "God".

Dr. Jacoliot, a Frenchman, writes in his book "Bible in India" that Aryavart is the fountain-head of all knowledge and morals; and all sciences and arts and religions have spread out from this very land. He prays to God: O lord may my country make as much progress as was made by the ancient Aryavart". Darashikoh expressed the similar opinion in his translation of Upnishadas. Though he studied Arabic and many other languages, he did not get as much solace as he got from the study of Sanskrit language. But whole of this progress perished due to war of Mahabharat in the dark age, because when brother begins to kill brother then ruin in certain. Chanakya says (XVI-17)

बिनाश काले विपरीत बुद्धि (Vinash-Kale-Viprit budhi") that a man loses his sense on the approach of ruin.

When very learned men, kings, emperors, and rishies were killed on the battle-field of Kurukshetra or otherwise died, knowledge declined and decayed in Aryavart and with it disappeared the work of preaching of Vedic Dharma. The strong warriors seized upon different provinces of the country and proclaimed themselves to be the kings So the country fell to pieces. The people became ingnorant. The brahmins abused the ignorance of the people and taught ब्रह्म वाक्यं जनार्दन: (brahm vikyam 'janardana') that is the voice of brahmins was the voice of God. The brahmins became Bharti-popes. They proclaimed themselves as God's agents like Popes of Europe. They started cheating the ignorant people and do so even now. There is a saying, if a king eats eggs, the servants start eating chicken. In other words minor mistakes of elders become blunders for the ignorants. Thus brahmins established a new religion called "Wam-marg" which has five principles (1) Mans-(meat), (2) madya-(wines) (3) mien-fish, (4) Madura-(cakes) and (5) maithun-(copulation without and discrimination) 5 acts of words with "m". Like Europeans mentioned above, these wam-marg is also interpretted wrong meanings of good Sanskrit-words like 'Gomedh Yagya, Ashwa-medh Yagya, etc. Actually' "Gomedh Yagya" means to keep our senses, rays and earth etc. pure and to keep our senses under control. Ashwa-medha yagya means to serve the public judiciously and righteously by the king, to preach knowledge and to do "havan" of ghee etc. "Narmedh yagya" means to cremate dead body of an expired person. Since "gau" means cow and "ashwa" horse also, these wam-margis interpreted these yagyas adversely as killing of cow and horse and burn them in fire, thus spreading acts of cruelty. Max-muller of Germany also did the same mistake. During this period of cruelty, a saint saw some cows being driven and asked as to where these cows were being taken. It was replied that all of them will be slain in a sacrificial ceremony. He asked the reason for such cruelty. Then he was replied with adverse meaning that such sacrifice was written in Vedas.

Then the saint said that he won't believe such Vedas. Then they said that Veda is the knowledge of God. On this the saint said that he won't believe such a cruel God. This way selfishness of such brahmins resulted in the creation of athestic and antivedic religions like "Budhism" and "Jainism." They argued, if an animal goes to heaven on being murdered in a ceremony, then why not the murderer should send his father to heaven by murdering or getting him murdered. No body could reply such arguments and thus Budhism and Jainism went on the rise. These antivedic Jainies were mistaken by believing that animal murder is written in vedas. So as a result of this misconcept Vedic Dharam began declining. The sinking boat of Vedic Dharma was rescued by Swami Shankarachary. He requested a Jain-king of Ujjain to arrange a "Shastrarth" (discussion) with the Jain scholars with the condition that whoever is silenced, should embrace the religion of the victor. The king though Jain, was impartial. He arranged a discussion

in which Jain scholars were defeated. The king and the Jain scholars embraced Vedic Dharma and thus erosion of Vedic Dharma was checked.

But Shankaryacharya made a mistake. Whereas Jainis believed in the existence of Nature and soul but no God, on the quite opposite, Shankaracharya preached that there is nothing except God. The same preaching was done by his desciples. But actually God, soul and nature, all the three exist. So vedanties are mistaken. This assertion of theirs is wrong that rishi Vyas and Jaimini told God and soul to be the same.

300 years after Shankaracharya, when Vikramaditya was the ruler of Aryavart, "Saivism" was on the rise, but it is not as anti-vedic as Wam-marg. The Shaivas believe in applying ash on the forehead, putting on chaplet of "Shiv-linga" (a berry of eleo-carpus) about the neck, worship of "Shiv-linga" and having fast on "Triyo-dashi" which is all hypocricy. Such worship has been mentioned in "Shiv-purana" written in the reign of king Bhoj same 500 years after king Vikramaditya.

150 years after king Bhoj, Vaishnavism came into existence. It was first taught by a low caste man "Shathkop" by name. After him it was preached by "Muni-vahan" born of a sweeper's family and after him it was preached by "Yavanacharya" born of muslim or greek family. Just as Wam-margies made Devi-bhagwat purana, and Shaivas Shiv-purana, similarly Vaishnavas made Vishnu-purana. These puranas were fraudulently stated to be written by great rishis, for, none would have believed them due to their real names. This was all to cheat the poor ignorant people. The Vaishnavas believe in cauterising forearms with dyes of conch, dyscus, mace and lotus, painting of forehead with mark of trident, to have names, like Narayan das Vishnu das i.e. ending in "das", to wear rosary of lotus seeds and to mutter "Aum-namo-narayanah" to achieve mukti. It is all a hyprocricy.

All these sects started "idolatry" like Jainies with the only difference that their idol worshipers assert that God being formless, cannot be conceived, so idols are necessary to worship Him. They are completely mistaken, because one can think of God by seeing his great deeds like making of earth, sun etc. Idolatry is also risky if a man assumes God in the idol and absent away from it which can induce him to commit sins at such sites. But those who believe God pervading everywhere cannot do sins anywhere.

Muttering of "Ram Ram" "Krishan Krishan" by idolaters is useless like saying ugar sugar does not sweeten the mouth. However reciting of such names of God exposing his good qualities and simultaneously adopting them practically is quite relevant. For example, God is just, then knowing God as just one must be always judicious and never do any injustice. It is all a gossip of Bhagavat-puram that a wicked man "Ajamel" called his son Narayan but God Narayan cropped up. Puranas are full of such false stories.

It is also wrong that Ram and Krishna were incarnations of God. God being all pervading has no necessacity of incarnation. This has been described in seventh ehapter.

Some people are also wrong to believe that God descends upon an image by Ved-mantras. Actually mantras recited for such frauds are no Ved mantras, but fabricated by popes to grab money from ignorant people. In Yajur-veda (XXXII-3), it has been clearly mentioned that God has no image. Similar is the opinion of Kenopanishada.

□

(Continued from Page 10)

With regard to extra-terrestrial life, Dr. Berry said that it would be premature to say that no life exists on Mars, (Saka Gakai News Japan, June 1984 pp. 5-6)—

4. During the last decade flying saucers have been observed in various parts of the world. A few years back such an object was seen in Delhi. Scientists have not been able to solve their mystery. They believe that these obiects come from outer space and go back ; that they may be manned or unmanned. The objects of their visit remains unknown ; probably they had come to collect some scientific data or research. Some scientists are of the view that human beings living in other planets are far more intelligent and far more scientifically advanced than the people of this earth.

It would be foolish to dogmatically deny the existence of life in other planets. It may be that the denizens of those planets are more advanced intellectively, than us and it would take us ages to come up to their level.

5. Some scholars believe that some sort of life exists in the sun. According to them the denizens of sun possess aagneya (fire) bodies. They contend that just as acquatic animals possess bodies which are mostly composed of water, terrestrial bodies which comprised water, an earthly matter ; and aerial living beings, possess bodies mostly made up of air. So is the case with denizens of sun who possess fire bodies.

ANCIENT SOUL

KARAM NARAIN KAPUR

According to the scriptures of the Aryans, the first inhabitants of the world, every living being possesses a subtle entity called 'soul' which comprises :

a) intellect

b) mind

c) five senses (of touch, smell, taste, sight and hearing)

d) five subtle elements (water, fire, earth, ether and air)

(e) five pranas (vital breath).

The soul is ancient, birthless, changeless, deathless, eternal and formless. It has no sex : it acquires the characterstics and traits of the physical body in which it dwells for the time being. After the death of the physical body it transmigrates to another body either in the same species or in another according to its good and evil deeds. If the scale of its good and evil deeds is even it is born again as a human being. But in case its evil deeds preponderates over its good deeds, it transmigrates to the lower incarnations of birds, beasts, plants etc. In the lower incarnatian the soul is incapable of doing any good or evil acts, as it is deprived of its faculty of distinguishing good and evil.

1. When it disburdens itself of its excessive load of sin in the lower incarnations it becomes entitled to come back to human incarnation.

2. The number of souls is fixed and it cannot be increased or decreased. The soul retains its identity and individuality even in Moksha (liberation). It does not become extinct in Moksha like an ice-ball when it enters the sea. Soul is simply the reality in man which makes him different from a corpse.

3. Each soul is historically distinct from overy ether soul in as much as each has lived different destinies, each has been embodied in distinct bodies and each has a distinct history of its own." Each soul possessing its own distinct likes and dislikes, failings and foibles, traits and character acquired during its voyage in different lives. At a

particular point of time each soul is stationed on "different rung of ladder of self-development."

Every individual has his own specific and particular genetric constitution, unlike that of any other person. When a child is born, the chance of its being genetically a duplicate of any other human being on earth-even of any one who has ever lived is infinitesimally small.

Each child is a unique human being quite different and distinct from his parents. He comes into the world equipped with a unique capacity which is the result of pre-natal environments, heredity and self-factors. A child may acquire his appearance and physique from his parents but his temperaments, traits, feelings, tendencies inclination and views, (which come within the ambit of self-factors) may be poles apart from those of the parents even from the very infancy before he had any opportunity to acquire any from his environments. The self-factors are far more important than the other two factors in making an individual.

4. Each of us is built in a highly distinctive way in every particular factor and this is the basis of individuality. It is well known, for example, that every person has distinctive finger prints and a natural scent distinctive enough for a blood hound to trail him.

There are no exact duplicators not even twins. The personality and individuality of every one is unlike that of any other human being who had ever lived or will ever live on this earth or any other planet.

Among the nearly two and three quarters billions human beings on earth, there is no individual exactly like another. Nor was there ever among the billions that have already passed this way. Nor will there ever be among the billions yet to be born. Not even identical twins are identical. They grow from the same ferilized egg, inherit the same genes, belong to the some blood-group—yet their finger prints are distinguishable, so is their handwriting.

This universe was created some 196,0000000 years back. There have been innumerable creatures before this. Creation and Dissolution of the universe occurs in the same manner as the day follows the night. It is an enternal process. The soul is eternal and has been in existence since eternity and will live for eternity.

5. In this context a question naturally arises-why do we have no recollection of the past lives? Arvind answers it thus—

The law that deprives us of the memory of past lives is a law of cosmic wisdom and serves not disserves its evolutionary purpose.

A clear and detailed memory of past lives, hatreds, rancours, attachements, and connections would be equally a stupendous inconvenience for it would bind the reborn to a useless repetition or a compulsory continuation of his past and stand heavily in the way of his bringing out new possibilities from the depth of his spirit.

Sage Jaigeeshva peeped into his various lives during the past ten creations and said that life was full of miseries (as compared with the bliss in Moksha). This proves that no useful purpose is served by knowing the events of past lives·

Life is neither a "Tempest" nor "Mid Summar Nights Dream." You may take it as "As you like it," or make "Much Ado about Nothing" or consider "Loves Labour Lost" but in the end you will find that every one gets, "Measure for Measure."

6. There are two principal states of the soul-the emodied and unembodied.

In the un-embodied state it may be either enjoying Divine bliss in Moksha (Liberation) or roaming about in the cosmos after its release from the physical body and before its re incarnation. In this state it is untouched by sorrows and sufferings which are the lot of mortal alone.

In the embodied state it may be living as a human being, a bird, beast, worm, insect or an acquaitic animal on this earth or on any other planet.

As regards life on other planets, Swami Dayanand states :—

' This small planet is inhabited by man and other living beings. Can it be that the other planets are devoid of life? No act of God is purposeless. Without life on other planets His purpose in creating them would become meaningless. It follows, therefore, that life exists on other planets.

Astronomes' estimates tend to accept the figure of inhabitable earth-like planets in our Milky way alone at hundreds of millions.

Man is a tiny life entity; there are many existences in space that are larger than man (Dr. Charles Berry).

7. The doctrine of immortality and re-incaranation of soul is not confined only to the Hindus (as is generally believed) and this is evident from the following observations :—

(a) I am no Hindu, but I must hold the doctrine of the Hindus concerning a future state to be incomparably more rational, more pious and more likely to deter men from vice than the horrid opinions inculcated by Christians on punishment without end."

(Continued on Page 30)

News and Views

Japanese Delegation Visits Gurukul Vrindaban (U.P.)

A 7-men Japanese delegation arrived at Gurukul Vrindaban, (Mathura Distt. U.P.) on 22nd December 1287. The delegation members were keenly interested to understand and see for themselves the quaiities of the Gurukul education, with particular reference to the aspect of personality development through the Gurukul system.

After arrival at the Gurukul, the delegation was taken round the various branches of the Gurukul complex and they took keen interest in its activities. During their visit, the students gave demonstration of the Yogic exercises and presented physical drill.

The delegation also participated in the Home (Yajya) being performed by the students and were happy to offer their oblations. A drawing cum painting show was also arranged for the visitors. They took keen interest in the library and studies being carried out in the Institution. The last item was a dinner hosted to the delegation in which the inmates and teachers of Gurukul also participated. The Indian dishes and fruits etc were of special attraction. The delegation was very happy at the discussion held by them and treatement meted out to the visitors. They recorded it in the visitor's book. The delegation also carried several shots from camera and T.V.

(B.D. Snatak)
C-4-B-332 B Janakpuri
New Delhi-58

Swami Shraddhanand's Martyr Day Celebrations

The martyr's day of Swami Shraddhanand was celebrated with great enthusiasm on the 25th December 1987 at Delhi, as heretofore, this year also. The celebrations

were organised by the Arya Kendriya Sabha, Delhi. A large procession was taken out from Shraddhanand Balidan Bhawan, located in Naya Bazar, which after winding its way through the roads of old Delhi culminated in a public meeting at the famous Red-Fort maidan.

Glowing tributes were paid at the meeting to Swami Shraddhanand by various Aryan saints and scholars eulogising his services to the nation. Paying his tributes on the occasion, Swami Anand Bodh Saraswati, President, Sarvadeshik Sabha, said, "Swami Shraddhanand was a great exponent of Hindu-Muslim-Sikh unity and freedom fighter with un-surmountable zeal. He had the distinction of being the only non-Muslim leader who was allowed to address a congregation from the pulpit of famous Jama Majid in Delhi, during the days of India's freedom struggle". "People of India, particularly the followers of Vedic religion, should try to follow the path shown by our great leader," he added.

Secretary
Arya Kendriya Sabha, Delhi,

A Renowned Vedic Scholar Passed Away

Pandit Veersain Vedashrmi a well known Vedic Scholar & writer suddenly passed away at Indore on 22nd December 1987. He wrote about 30 books after his research on Vedas; and was known in the Aryan world for his exposition and actual performance of "Vrishti Yagya" (oblations for Rain-fall) to a great success.

Borned at Dewas in Madhya Pradesh on 5th December 1908 he graduated from Gurukul Vrindaban, Distt. Mathura (U.P.) in the year 1930, obtaining the degree of Ayurved Shiromani. During his whole life he worked hard for the propagation of Vedic religion and ideology and was a prominent figure in the Arya Samaj circles.

His body was cremated on the 23rd December 1987 at Indore and the funeral was attended by his admirers and other Vedic scholars in large numbers.

S. C. PATHAK
Office Secretary

Diamond Jubilee Celebrations of Arya Samaj, Singapore: A Report

Singapore is considered as the gate-way to South East Asia. Spread over an area of about 450 sq. miles, this island country is situated in the Indian Ocean and has a

population of over twently five lakhs. The Chinese constitute seventy five percent of its total population. We have a considerable number of people of Indian origin living there.

Arya Samaj Singapore was founded in 1927 and during its long chequered existence, in the words of the Minister of Home Affairs and Development, Govt. of Singapore, Dr. Lee Boon Yang, it had rendered yeomen service to the people of Singapore irrespective of their class and creed.

The Sixtieth Anniversary celebrations commenced on Saturday, the 26th of December 1987 in the morning precisely by 8 A.M. with the hoisting of the Om Flag. Next the fire ritual (Homa) was ignited to the accompaniment of the chanting of the Veda mantras (hymns) by the members of the Samaj who had collected there in numbers.

The serene atmosphere in and around the Samaj Mandir echoed with the ennobling sound of the divine Veda mantras. This ritual continued non-stop all through the day and on the second day too, that is, on the 27th of Dec. 1987.

In the evening on the 26th of December a public meeting was held in the well-decorated auditorium of the Arya Samaj. Shri Om Prakash Rai, President of the Arya Samaj, Singapore, welcomed the guests. He introduced Shri Vandemataram Ramchandra Rao, Senior Vice-President of the Sarvadeshik Arya Pratinidhi Sabha, who had flown to Singapore especially for the occasion, and Dr. Lee Boon Young, Minister of Home Affairs Govt. of Singapore, to the audience.

Inaugurating the function the Minister observed—

"I am honoured by the Arya Samaj Singapore which has made me the guest of honour on this unique occasion of the 60th Birth Day Celebrations......Arya Samaj has been involved in humanitarian, social and educational activities, besides religious ministrations to members......I applaud your efforts to encourage more Samaj members to visit homes for the disabled and the less fortunate and hope you will persist in your efforts to bring cheers to them".

Presiding over the function Shri Vandemataram Ramchandra Rao conveyed the best wishes of the Sarvadesih Arya Pratinidhi Sabha, a global organisation, to the government and the people of Singapore. He expressed his happiness over the manner a secular government functioned in Singapore to the good of the people, irrespective of their class, caste or country of their origin. He particularly referred to the efforts of the government to keep the people of Indian origin, the Hindus, informed about the Hindu thought and the Hindu way of living by introducing teaching of religious precepts in schools.

The second day celebrations began with a speech by Shri Durgadas Sachdeva, ex-President of the Arya Samaj, Singapore, and now a member of the Hindu Endowment Board consituted by the Govt. of Singapore. He pleaded that the Hindus, be they Sanatanists or Arya Samajis should not forget that they were Hindus and that it was their duty to identify themselves as such. He exhorted the members of the Arya Samaj to act in a manner in keeping with times and merge their identity in the 'Mukhya Dharma', main current of Hinduism.

Vandemataramji speaking after him observed :—

"Arya Samajis have a special duty to discharge. They need not break themselves away from the main current, but should not fail to see that their identity is not lost in so doing. Swami Dayanand had carried a tirade against the superstitious beliefs among the Hindus, like the distorted form of caste-hierachy, idol worship etc. which had resulted in the discutegration of the Hindu society. We can stand as one and indivisible, only when the factors dividing us are eliminated completely. Arya Samaj had rushed to Meenakshipuram in Tamil Nadu where over six hundred Harijans had fallen a prey to the Islamic cultural revolution. They did so there because the Harijans were Hindus and their ignorance and poverty had been exploited. Arya Samaj does not believe in conversion under duress." Comparing the reformation of Hindu religion with the cleansing of the river Ganga, Vandamataramji observed that the affluents flowing into Ganga from various sources had polluted its water, does it not then becomes our duty to make attempts to restore it to its pristine purity ? This is what Swami Dayanand had enjoined upon us to do. This is what the Indian Govt. is also doing today.

The two-day celebrations came to an end with 'poornahuti'. Shri Vijaya Mitra Shastri, the newly appointed priest of the Arya Samaj Singapore, performed this ritual.

The president thanked the Government of Singapore and the Sarvadeshik Arya Pratinidhi Sabha and the people who had collected there to participate in the clebrations.

Shri Vandemataramji presented VIth Chapter of Satyarth Prakash, which contains views of Swami Dayanand on State-Craft, translated by him into English, to Dr. Lee Boon Young, Minister for Home Affairs, Govt. of Singapore. This gesture on his part was very much appreciated by the Minister,

S.C. PATHAK
Office Secretary

Cruelty to Animals

Perhaps very few of us know that in the name of scientific research and development how much cruelty is perpetuated by man on poor helpless animals. Though in many countries cruelty to animals is banned under law, but it is, more often than not wantonly flouted by vested interests out of sheer greed. In America thousand of animals at the staggering rate of 55,000 per day are killed just to test shampoo, deodorents, mascara, floor cleaners etc. etc.

Despite publie outcry many major cosmetic and household product manufacturers continue to conduct painful animal-based tests. These tests involve force-feeding dogs massive quantities of floor-polish until the suffering creatures die. Rabbits are deliberately blinded with concentrated substances, such as deodorants, in an attempt to rush products into the market.

We must put our weight in stopping this senseless killing of animals by generating public opinion against such needless and cruel practices through media publicity. Toronto Human Society, 11 River Street, Ontario, Canada M 5 A 4 C 2 is working in this direction. They need our support.

S.C. PATHAK
Office Secretary

Complete works of Swami Shraddhanand

A Stupendous Publication

M/s Govind Ram Hasanand, renowned Vedic publishers, have taken pains to publish complete works of Swami Shraddhanand, the great educationist, patriot and Saint, in eleven volumes. This magnanimous task has been carried out with the help of learned scholars like Professor Bhawani Lal Bhartiya, Chairman and Professor of Dayanand Chair for Vedic studies at Panjab University, Chandigarh and Prof. Rajendra Jigyasu who took great labour in editing all the works of late Swami Shraddhanand. English and Urdu works of the author have been translated in Hindi and an authentic biography comprises the last part of these works.

The Granthavali was released on 21st December, 1987 at Mavlankar Hall, New Delhi, by the famous Vedic Scholar Swami Satya Prakash Ji. Pt. Satyadev Bhardwaj Vedalankar presided over the function.

S.C. PATHAK
Office Secretary

EVILS OF DOWRY

Dr. MADAN BAHL
Arya Samaj, London

Hindu marriage is a holy alliance of man and woman performed with Vedic rites. During the marriage ceremony various vows and pledges are taken for the happiness, togetherness, prosperity of the newly weds long life and raising children in accordance with Vedic Religion.

The 'SWAYAMVARA' marriage or marriage by choice is the ancient form of marriage among the Indians. In this marriage the boy and girl ensure that they suit each other in every respect for the future happiness of the family. These days Hindu marriages are suffering from the disease of *Dowry* and the infection is acquiring epidemic proportions. Money is the deciding factor and the parents of the boy ask for large sum of money in the form of dowry. Even if the girl is highly educated and cultured, she is unlikely to find a suitable match if her parents are unable to meet world market of marriage. The educated boys who are the perspective grooms should rebel against this evil of dowry system, but in reality it is not happening and they succumb to the demands of their parents.

The problem of dowry in Hindu marriage has reached ridiculous heights and is threatening our society. The dreadful evil has crept in our society in the U.K. as well. The epidemic of dowry is now posing a serious challange to the Hindu community and its spread must be stopped. We are aware that in the past Swami Dayanand Saraswati and Arya Samaj have fought many battles for removing social evils in our society and for the betterment of mankind. Many times Arya Samaj has been the sole crusader against the evils and injustic facing the mankind. Dowry system too is a social evil and Arya Samaj should rise and face this challange with full force for its total destruction. Arya Samaj should take a lead to develop an anti-dowry community so that the problem is attacked by a unified force made up of all the sections of the community. This would follow with the massive task of presenting the anti-dowry programmes to all Hindus in the U.K. for the complete elimination of dowry system from the our society and adoption of Vedic Path for eternal happiness, well being and bliss.

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Book Review

1. Name of the Book: Vaidika Mantras (Pages 328)
2. Transliteration and Translation in English: By Uma A. Saini, M.A. (Sanskrit), Department of Language & Foreign Studies, The American University, Washington, D.C. U.S.A.
3. Name of the Publisher and stockist.: The U. & K. Publishing Company 806, Carter Road, Rockville, Mary Land, 20852, U.S.A.
4. Price of the Book : U.S.$. 10.00 (In foreign countries).

The Vadika Mantras or Vaidika Prayers, as they are more popularly known, were compiled by Swami Dayanand Saraswati from other Vaidika Texts. These are in fact, daily prayers calibred and selected for the use of common man, addressing God or His different personifications and asking for wordly pursuits, long life and ultimately, salvation from the cycle of births and deaths. A number of scholars have attempted English translation of these Mantras for the benefit of those who find it difficult to follow and understand the Hindi version of the original text in Sanskrit. That way the present translation is none different than others, but the attempt made by Smt. Uma A. Saini is more scientific in the sense that she has laid due stress on the correct pronounciation of the Mantras which is so very important to understand their correct interpretation and true meaning. Secondly. she has also given Hindi translation of the Mantras, side by side their English version, for easy grasp and understanding by the readers.

There is no doubt that this book will be very useful for those Arya brethren who are domiciled abroad and are eager to study Vaidika Dharm through the medium of English for the sake of convenience.

The book is beautifully printed on thick art paper and is coverbound with simple but artistic get-up.

For the benefit of Arya brethren and Arya Samajes in India the book can be obtained from the Sarvdeshik Arya Pratisudhi Sabha, New Delhi-2, at the concessional price of Rs. 80-00 per copy.

S. C. PATHAK
Office Secretary

'KANYADAN'

UMA MARYA

Our first objective must be to define what this term means and then to ascertain, its significance, impact and implication on our social structure.

'Kanya' means girl and 'Dan' means a gift. ' This word being the nearest in meaning to Dan in the English language. To elaborate further 'Dan' is a give away with charitable connotations. Now the term becomes simpler to comprehend. It simply means to give away a girl in the form of a gift. To arrive at this definition is easy enough but to assess its impact on our society as a whole is difficult. Our entire social edifice concerning women emerges from this concept.

Our society—again a little elaboration is required. When I say society I basically mean here our Hindu social make up. We are orthodox, bigoted and averse to accepting any new ideas.

'Kanyadan' came into existence at the very inception of Hinduism. The marriage ceremony is considered incomplete without this act being performed, to make matters worse the Brahmans advocated it to benefit the girl's parents that the ceremony should be conducted before the girl reached puberty, as after this stage she no longer remained pure. This superstition was responsible for the advent of child marriages in our country. The institution of child marriage continues to remain in the rural areas of our country even to this day.

'Dan' as we have analysed earlier does nothing for individual rights The girl is gifted to her husband. Please forgive the repetition but it is necessary to drive the point home. A woman is an individual. I hate to see her being treated as an animal or worse still as a bag of potatoes.

The inference derived is that she is not considered as an individual. This is not an exaggeration but a cruel fact. Let us analyse our society's attitude. The marriages are generally arranged. The girl is normally displayed to the boy and his family as a piece of furniture. All that is required of her is to serve some tea, maybe. If the boy

agrees to marry her she is expected to agrees : a rejection from her is not even contemplated. After marriage the situation does not alter, it worsens if anything. She is expected not to have personality or independent views of her own. All girls are advised to subjugate whatever personalities they have to their husbands. They are brought up to be chattles.

This is what the mother concept of 'Kanyadan' does. There are sister concepts which have sprung up as corollaries to this which further inhibit the growth of the woman as an individual and also deny her a rightful place in society.

The parents of the girl do not visit her or even have a meal at her place because of the idea that they have given her away and now have no right on her or hers'. This again in extreme circumstances leads to the parents not accepting the girl back home if there is matrimonial disharmony because of the feeling that they cannot take back the 'Dan'. The woman is forced into committing suicide in the cases because of this attitude of non-interference and non-help of her people when she is in trouble after marriage.

'Kanyadan' according to me must be deleted from the marriage ceremony. I am told that a controversy concerning this has been raging over the years. This ceremony is humiliating and definitely demeaning to the human spirit.

It is upto the educated woman to understand the true significance of this term and what it has done to her over the years. It is her responsibility to stand up and deny an act which treats her as a subhuman. It is she, who must bring awareness on the subject and insist on the development of self-respect.

(Evidently, this is a wrong notion prevailing in the Hindu society about 'Kanyadan' in marriage ceremony. Will any Vedic Scholar come up with the real concept itself ?

—Editor

ASCENT OF MAN TO GODMAN

By D.N. VASUDEVA

निर्मानमोहा जितसंगदोषा ज्ञं अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छुन्त्यमूढ़ाः पदगव्ययं तत् ॥
(गीत १५.५)

Free from pride and delusion, victorious over the evil of attachement, dwelling constantly in the Self, their desires having completely retired, freed from the pairs of opposites such as pleasure and pain, the undeluded reach that Goal Eternal.

In the Holy Geeta, the Bible of the Hindus, Lord Krishna lays down five techniques for a seeker to arrive at the state of Jivan mukti.

The first teaching is that a seeker should be free from pride. A proud man lives in self-importance, and has no time to cultivate himself. We know the simple adage, 'pride goeth before a fall.' The Lord's advice is, therefore, to shake off self-importance and desist from display of demeening disrespect to others.

The next step is freedom from delusion, or error of jungement. A person is said to suffer from delusion, if he either does not apprehend the reality (आवर्ण) or mis-apprehends the reality (विक्षेप). To consider body as Atma, or religion as opium, or secular happiness as the summum bonum of life are examples of delusion. A seeker can overcome delusion acquiring knowledge. When a person realises the unreality and transitoriness of things around him, he is said to be free from delusion.

The next step is to conquer evil of attachment. The scorpion of desires is responsible for a person's attachement to the things and beings of the world. This attachement is the result of one's contact with the world through the sense-objects indicating one's lack of self-control. Thereby the person fails to recognise the nobler purpose of life. Detachment from the world-objects is possible, if you attach yourself to some thing nobler and divine. Think frequently of Narayan, and associate with saintly persons.

The next step is revelling in spiritual practices and directing your mind to the Higher Life-Principal. Let your hands and legs work to serve the society, but your head

should be high above, living in Him. No need of running away from the world, and finding shelter in the mountain caves.

The fourth step is to set the desires at rest. Here 'Kam' does not necessarily mean sexual appetite. It is inclusive of desires to satisfy, body, mind or intellect. Be free from cravings. There is no happiness in the sense-objects. Rise above mind and intellect. Detach yourself from the clutches of lusts and passions, and live the higher values of life.

The last technique is to release oneself from the pairs of opposites, viz. pain and pleasure, victory and defeat, good or bad and storm or sunshine. If a person experiences pain now, thereafter there is a bout of pleasure; if victory now, and defeat sometimes later; if love now, and aversion soon thereafter; all these changes keep a person's mind agitated and he loses poise and tranquaillity; and in the whirlpool of mental agaitations, the seeker has no chances of cultural unfoldment.

The stanzas conclude with the optimistic declaration that the undeluded seeker will certainly have the Divine experience, a realization of the Self (साक्षात्कार) in this very life. And such seekers at this stage are called Godmen, Mahatmas or Jivammukt.

(Continued from Page 19)

(b) Without a belief in personal immortality religion is like an arch resting on one pillar or like a bridge ending in an abyss. (Max Muller)

(c) I do not believe in heaven or Hell, and I do believe in re-birth. I will be born again and again. (G.M. Sayed Sindhi, National Leader).

8. Sometimes a quiet query crops up in the minds of inquisitive persons that if re-incarnation is a reality then were are the great souls of the by gone eras—Ram, Krishna, Janak, Yagyvalka, Mahavir, Budh, Shankar, Nanak, Dayanand, and other savants ? In the whole of the world we do not find persons who may be deemed to be in possession of the souls of the departed great man.? The only logical answer to this query is that they are living embodied lives is some other planet where peace, contentment, virtue, happiness and goodness reigns.

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CONCEPT OF VAYU IN THE VEDAS

—By Ram Sharan Vashishtha

A-2/5, Safdarjung Enclave, New Delhi

Vayu is the second element out of the five. Vedas give us ample knowledge about it. The paramanus of this element exist in the world for ever, they are eternal. These are parts of primordial matter. They are invisible & motionless. God gives motion to them, and these paramanus begin to revolve and mix with other paramanus of Vayu. God is the maker of Vayu (R 10-90-13). We do not see Vayu but see its actions in this world. It is wrongly translated as air. When we breathe, Vayu enters our body. It sustains our life and we move our organs and muscles with its help. Air is called 'vat.' Vayu carries the clouds and causes rain. Vayu carries upward the oblations offered in yagyas in subtle form, which assist in causing rain. It also carries upward the vapours formed by sun's heat acting on water of seas and oceans. Vayu has speed, it has force. It gives shining power to sun's rays when they enter the earth's atmosphere (Y61-54-7). Vayu carries sound and retains it. Vayu purifies things. Vayu has the quality of uniting and disintegrating substances (R 10-186-3). It is a destroyer of germs. When it flows, it helps in separating chaff from grains. It carries along bad smell and dust particles (R 10-118-1). It carries dried leaves and other light articles, it carries above the smoke. It serves us in many ways. When it blows, we hear its noise. Atmosphere of the middle region is its abode (Y 23-17). Vayu has no weight nor form nor colour, its currents flow, its motions are in all directions. Heat causes speed in its movements and expands it. Vayu does not give any shadow. it is very subtle. In this world, Vayu is very essential; without it there will be no life (R 10-186-1). Veda calls it *Matrishwa* (R 1-164-46). Vayu takes upward the departing soul after death. When Vayu changes into storm, it uproots trees and fells houses. Air blows and gives energy. Vayu is of two kinds, one brings rain and the other ripens grains and fruits. Air does not allow vacuum. It also pushed earth and the sun out of the golden egg at the time of creation (Y 8-28). Air has speed and velocity. Vayu cures diseases and helps us in many ways. Rig Veda (10-186-1) tell us that vayu makes noise when blowing. Vayu gives us relief, morning air is very comforting. Air gives no shadow. It is transparent. Vayu is different from air. Vayu is

an element, air is a mixture of vayu, dust particles, water particles, Agni particles and other subtle things. Vat is flowing vayu. There are many verses which relate to Vata. (R1-65-5), RI-166—11, R 5-57-4) Vayu is weightless. Vayu purifies.

In some verses in Veda, vayu is personified and symbolied as God and prayers are offered (R1-2-1, 2, 3). In some verses, Vayu is invoked as a natural force in sacrifices and som is offered. We pray that vayu may be our well-wisher (R7-35-4, 5). Men are advised to know the properties of vayu and to use it for their benefit. Those men are praised who know the science of vayu.

Modern science does not deal with air as an element. According to Western science, definition of an element is that which has weight and as air has no weight, it is not included in the list of elements; but the Vedas give us so much information. Vedas tell us that vayu has the quality of touch and is related to skin of the body which receives the sensation of touch. Magnetic and electric currents mix with vayu and cause storms. Thes are called Maruts. There are many verses relating to storms in the vedas, specially in the 5th Mandal of Rig Veda.

It is thus creditable to Vedas that they give us so much knowledge. We have given a brief account only for fear of lengthening the subject. Readers can gather more information on this subject from the Vedas.

There are 7 stratas of air in the atmosphere (R 1-19-6). Air when dry and hot, dries up wet clothes. In Rig Veda (1-134-16), many attributes are mentioned in connection with vayu, which flows fast, gives light to suns rays, blows comfortably in the morning, stirs up intelligence, guides men, gratifies the mind."

In some verse of Rig Veda Vayu is personified and addressed as God of wind. He is invoked to attend the Yagya and get offerings or soma oblations.

It is symbolised as riding in fast chariots with purple horses. When it blows, it goes crashing and thundering-it scatters the dust on earth. It never takes rest: but continuously travels in mid-region. Its noise is heard but its form is never seen.

As pran, it prolongs our life, (Rigveda 10-186-1 and 10-186-1 and 10-186-2). There is a prayer for strength and air is said to contain amrit which gives us power to live.

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